Herald of Gospel Liberty.

"Wherefore receive ye one another, as Christ also received us, to the glory of God."

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CONTENTS OF THIS NUMBER.

CONTRIBUTED ARTICLES: PAGE.

Intuition. Poetry. By N. Day.. 658
The Conditions of a Revival. By J. Maple, D. D.. 658
The Mysterious Cry of the Sin-Bearer. By C. L. Jackson 658
The Y. P. S. C. E.—What Is It? By Alva H. Welker..... 659
Take Notice. By C. W. Choate..... 659
Our European Letter. By G. R. Hammond, Ph. D..... 660
Dedication. By W. T. Warbinton..... 660
The Objects of Missionary Meetings. By Eliza L. Brown..... 662
Faith—Morality. By O. J. Walt..... 662
The Faithful Few. By R. L. Amber 662
Prohibition in Iowa. By Albert Godley..... 663
The Erie Christian Conference. By Alden Allen..... 663
Just Two Friends. Poetry. Selected..... 663
The "Failure" of Jesus. Selected..... 663
Vote of Thanks. By C. W. Choate..... 663
Agent's Notes. By Geo. E. Merrill..... 665
Prayer-Meeting Talks. By G. A. Conibear..... 665
A Decision. By D. A. Long..... 666

EDITORIAL ARTICLES:

The Editor's General Notes..... 657
Paragraphic..... 664
Discovery Day Suggestions..... 664
Ministerial Mention..... 665

TEMPERANCE DEPARTMENT 660
BOOK NOTICES..... 661
QUADRENNIAL DEPARTMENT..... 661
OUR HOME DEPARTMENT..... 666
OUR MISSION DEPARTMENT..... 666
CONFERENCE MINUTES..... 667
MARRIAGES..... 667
OBITUARIES..... 667
GLEANINGS FROM THE FIELD..... 668
AGENT'S DEPARTMENT..... 670
CONFERENCE NOTICES..... 671
CHURCH NOTICES..... 672

The Editor's General Notes

THE holy coat business, in which Rome shows neither intelligence, honor, nor honesty, has disgusted Prof. Winschied, of Leipsic, Prussia, and has led him to denounce Romanism as the mother of shameful superstition. He can not, he says, "remain with a church that lends its sanction to such an unblushing fraud as that going on in the cathedral of Treves." In all this business Rome laughs in her sleeve as she draws in her dupes and her dollars, while, worst of all, she infidelizes her people, who know no church but Rome. It is safe to say that twenty-five per cent. of the so-called Roman population is ignorantly superstitious, and twenty-five per cent. more is infidelistic. It is hard to tell whether to pity the superstitional or this infidelistic element the most. The latter have reason left though they have lost their God. After all, is it not better to have reason without God than God without reason?

THE Gospel is a marvelous power in man's conversion. Many, by reading its words alone, without even a knowledge of a preacher, have been brought into the joys of salvation. Two remarkable instances are reported from Aden, Arabia, a Mohammedan region. A young Moslem was so burdened with a sense of sin that he could not rest. For relief he read the Koran through again and again. In the last reading he specially noticed a reference to the Old and New Testament. Then the thought came to him, "Perhaps the Bible would bring me relief." He sought for one and obtained it from a missionary lady. He began the perusal with John, and before he had finished the third chapter he felt himself a saved man, and denounced Mohammedanism. His father was distressed over the son's defection and offered $250 to the man that would slay him, and $50 more to the man that would bring him the good news of the apostate's death. For two years the son secreted himself, but at last his father found him, but instead of killing him, accepted a New Testament, the means of his son's conversion. He took it home and read it to others. A year later he returned, telling what he had done, and saying that as they had the *New* Testament they concluded there must be an *Old* Testament, and they had sent him for a copy. A little later he returned again, saying, "The God of my son whom I wished to murder, is now my God. Baptize me, too, into the faith of Christ." In the case of the son and father, the Bible alone did the work, proving that the Gospel, God's power unto salvation, is a wonderful power.

BUT for the drink appetite there could hardly be such a thing as poverty in the United States. Very few drinking men spend less than twenty cents a day on the saloons, and yet this sum would go very far toward the support of a family. Twenty cents a day even for 311 days a year, the number of working days, would pay for twelve sacks of flour, one hundred pounds of sugar, fifty pounds of butter, ten bushels of potatoes, ten pounds of coffee, twenty-five cans of fruit and twenty-five cans of vegetables, fifty dozen eggs, and three barrels of crackers. Who could sympathize with the man that threw such supplies from his own door and then complained of poverty? Even two glasses of beer would cost ten cents a day, or for six working days, sixty cents a week. This for a year would be $31 20. This alone would buy five barrels of good flour in the West, enough to supply an ordinary family with bread for a year. The beer is a waste, totally. It contributes nothing to the man's support or strength—no more than so much water, while unlike the water, it weakens his strength and undermines his health. Beer as a drink is simply a short cut to the bier—it will take not less than the tenth part of the average days of life from a man, so that the waste is not merely in money, but in health, honor, happiness, and life itself.

ROME, in counting her numbers, gives herself about 36,000,000 of the 37,000,000 of France, while she counts Italy as almost solidly Catholic. We regard this as a miscount, and that it is so is seen in the opposition to the Roman Church in the two countries. Such radical laws against the Roman Church are passed by no Protestant nations as those passed by France and Italy. What does it mean? Can the hand lifted against Rome be actually a Catholic hand? It is more truly a Protestant hand, and yet is hardly this. Infidelity is rife in Italy and France, and it would be safe to say that two-thirds of the Christian world's unbelief is to be found in these two so called Catholic countries. Italy and France are hardly less infidel than Catholic, and when we recall that they know no religion but that of Romanism, we can see that the natural fruits of Romanism are more surely superstition and infidelity than morality, faith, and intelligence. A church that exhibits as real the sandals of Jesus, the handkerchief he used, the coat he wore, a drop of his blood, one of his tears, a thorn from his crown, a nail from his cross, and even a piece of his skin, both ministers to superstition, unbelief, and immorality. Rome goes even further than this in her abominable and disgusting trickery. In Loretto, Italy, she will show you the very house in which the Virgin Mary used to live, consecrated by the apostles as a church after Mary's death, and then borne by angels over the Mediterranean Sea to Italy. Tens of thousands of pilgrims annually visit, by long marches, this house of Mary, and have for the 500 years past, until two deep ruts have been worn in the marble steps that lead to the house, by the knees of the pilgrims. They kiss these steps and even the very earth which surrounds the house, and then plead with the "Beautiful Lady" to return to her house. Rome encourages and applauds all this. What wonder that Italy and France are infidelized! Better utter unbelief than Romanism of this sort.

RUSSIAN hostility in a religious direction is not simply turned against the Jews, but with almost equal severity against other religious bodies, even under the Christian name. There is far more religious liberty to-day in Turkey, Persia, Japan, and China, than in Russia, and the little liberty which remains is to be curtailed if the leaders of the Greek Catholic Church of the empire can have their way. A missionary conference was recently held in Moscow, to consider what means should be adopted for bringing back into the fold of the orthodox church the dissenters from the faith. As a result of their deliberations, they have asked the state to resort to coercive means to accomplish what they by their arguments have failed to achieve. They would have certain dissenters forced from the factories as employees, and from the railroad service; they would have the schools of the dissenters suppressed, guardians appointed over their children, and their political rights annulled, etc. That such measures should be even considered by high ecclesiastical authority, goes to show that the state is in sympathy with the line of action suggested. Russia does not deserve the sympathy of the world so long as she resorts to such oppressive measures against the people of her realm who dissent from the state religion. It is to be hoped that this vast and non-progressive power may not continue to spread its arms over adjacent realms as heretofore. Better a Mohammedan or a Buddhistic authority, as regards the higher interests of the church, than a Russian Catholic, or even a Roman Catholic authority. Neither party sympathizes with religious liberty.

THE colonization scheme of Baron Hirsch is a most generous one, indeed. The capital consists of 20,000 shares, the Baron himself taking 19 990 of them. The shares represent $500 each. Of the $10 000,000 devoted to the enterprise, $5,000,000 may be used in purchasing lands and their necessary equipments for farming, and the other $5,000,000 must be used in the transportation of European Jews and for their comfort on their way to their North and South American homes. The nations of Europe do not want the Russian Jews, while Russia will not allow them to remain. What else can be done, then, but to transport them to the Americas? There is a possibility that our own Nation may object, but as they come provided for on the way and are furnished with homes and other means of livelihood when once here, we can see no good reason why the gates of the Nation should be shut against them. If they are left open to any immigrants. The $5,000,000, allowing $100 for the transportation of each person, would bring 50,000 Jews to America. Even the magnificent sum consecrated to this philanthropic work would not go very far toward the relief of the two or three million Jews whom Russia is trying to expel. The brutal tyranny of Russia, which makes necessary this system of philanthropy, should be protested against in most emphatic terms by the civilized nations of the world. Meanwhile let us lift the name of *Hirsch* into the throne of our highest admiration. We are not sorry in this connection to note that Bishop Strossmeyer, of Croatia, he that made such honorable protests against infallibility in the Papal Council, predicts that within fifty years Russia will be a republic.

INTUITION.

BY N. DAY.

Whence come those intuitions
Of things beyond our sight,
Of realms of joy and gladness,
Where pleasures never blight?

Whence comes the firm assurance
Of life beyond the grave,
Girding our hearts with courage,
From dark despair to save?

And whence those spirit voices
Which whisper to our own,
Those sweet and tender voices
We in the past have known?

A presence felt, though unseen,
For mortal eyes are dim,
Touches our inmost being—
The veil between so thin.

O soul, the hour is hast'ning
When prison bars shall break,
And thou, like bird of heav'n,
Thy homeward flight shalt take.

Till then, thy birthright claiming,
Remember whence thou art,
And, 'mid this world's illusions,
Choose thou the better part.

Trust on; each day renewing
Thy sense of things divine;
Wait till the Master calls thee,
In his bright crown to shine.

THE CONDITIONS OF A REVIVAL.

BY REV. J. MAPLE, D. D.

"O Israel, return unto the Lord thy God; for thou art fallen by thine iniquity." Hosea 14: 1.

We do not know much about Hosea, for there is very little of his history recorded; but we can collect a brief account of his life from his writings. His father's name was Bura, and of him we know nothing more. Hosea means salvation; and he is called Osee by Paul (Rom. 9: 25) from the Greek form of the name. He entered upon the prophetic office in the last years of the reign of Jeroboam, and prophesied during the reign of four kings of Judah. His ministry extended through a period of seventy years. He fearlessly rebuked the people for their wickedness. He was evidently a warm-hearted patriotic Israelite, with great pity for suffering, and burning indignation against the sin that caused it; but full of tenderness toward the penitent. He indignantly denounced the foolishness and looseness of Israel in rejecting the friendship and protection of Jehovah, and leaning on a broken reed like Assyria and Egypt; but in his last address he, with inimitable tenderness, directs and welcomes sorrowing sinners to return to God. Israel was, at this time, in a sad state of spiritual declension from God. Hosea labored hard to lead them back to him, and he was encouraged with the hope that they would come; for his last words contain the promise of a revival, and the conditions upon which it could be secured. *The conditions were reasonable, and founded in the nature of things* Some of the blessings of God are unconditional, and others are promised on certain conditions. To secure what is conditional we must comply with the terms on which it is promised. The conditions on which God promises a revival are such as are necessary in the nature of our relation to him and his moral government. They are not arbitrary requirements, but such as are essential to our own spiritual well being and usefulness. The first condition is, we must return to God. "Return unto the Lord thy God." Then he gives the reason: "For thou hast fallen by thine iniquity." Sin is going away from God in thought, desire, purpose, and life. "They did not like to retain God in their knowledge." Rom. 1:28 "The wicked, through the pride of their countenance, will not seek after God; God is not in all their thoughts." Ps. 10: 4 When a man's desires run after evil, and he longs to do wrong, he does not want to think of God, but tries to put him out of his thoughts. Thoughts of God make him unhappy. The Indians in South America said to the Christian missionary: "You say the God of the Christians knows everything; that nothing is hid from him; that he is everywhere and sees all that is done. Now, we do not desire a God that is so sharp-sighted; we choose to live with freedom in our woods, without having a perpetual observer of our actions over our heads." Men try to find peace of mind in wrong-doing by banishing God from their thoughts, but this does not annihilate him, nor close his eyes upon us. He is still God, and we are accountable to him. A servant girl went into her master's room to steal. His portrait was in the room, and its eyes seemed to follow her wherever she went; and that she might steal without its rebuke, she cut out the eyes. Thus men imagine that they can put out the eyes of God by banishing him from their thoughts, but it is a fearful mistake. His knowledge of us, and our accountability to him remain. He loves us, and all his laws are just what are necessary to our usefulness and happiness; and we can have peace of mind, comfort of heart, and hope for the future only in obeying them. "This is the love of God, that we keep his commandments; and his commandments are not grievous." I. John 5: 3. This being true, the first step in reformation is to return to God in our thoughts and desires—think of him as our Creator, Preserver, Redeemer, Judge, King, and as being always present with us. This was the experience of David. "Thou art my portion, O Lord; I have said that I would keep thy words." Ps. 119: 57.

Men lose the consciousness of the divine presence and of their need of God by becoming absorbed in the business and pleasures of the world, and living in their sensuous nature. The only way to get out of this state of mind is to return to God in serious, earnest thought and prayer. Hosea says, "Take with you words, and turn to the Lord; say unto him, Take away all iniquity, and receive us graciously, so we will render the calves of our lips." "Words" in the Hebrew idiom signify realities. God's name in the Old Testament usage indicates his perfections. (Ex. 34: 5, 6) To take words to God means to take something real and precious—the heart itself. The idea is that our words are to express what is really in our hearts. This is expressed in the figure here used, "*the calves of our lips*." In the temple service they offered what was real—calves, bullocks; and so their words in prayer must represent the real feelings of their hearts. If their words expressed repentance, humility, and the spirit of obedience, these things must exist in the mind and heart. They were not to take sacrifices and burnt offerings with them, but "words"—words of penitence and prayer. They might take burnt offerings and lay upon the altar, while their hearts were far from God; but they could not offer true prayer while their hearts were alienated from him. The point here is that they must come with the heart—an honest purpose; for God sees the heart, and he can not be deceived.

"Take with you words" This means prayer, and that we must ask for what we are conscious that we need. It is beautifully explained here. "Say unto him, take away all iniquity, and receive us graciously." They had fallen by their iniquities, and to be restored they must be taken away; that is, they must be pardoned, and delivered from the power of sin. This is what is meant by taking away iniquity. It is like this: A man is a slave of an appetite for rum. What he needs is pardon for past sins, and deliverance from the power of his appetite for rum so that he can live a sober life in the future.

God directs us what words to take when we go to him in prayer. This assures us that he will hear our prayers when we pray in the words he has taught us to use, for he never trifles with us. This prayer to be acceptable to God must be accompanied by the following things: 1. A renunciation of dependence upon everything but God. Israel had been trusting in Assyria and Egypt for help instead of God. They had to turn from these to him, and this they did. "Asshur shall not save us; we will not ride upon horses; neither will we say any more to the work of our hands, Ye are our gods; for in thee the fatherless find mercy." The individual must not rest in learning, riches, position, pleasure, nor outward things for peace of mind, for they can not give it. Our relation to God is a personal, spiritual one; and we can only have peace of mind by being at peace with him. Nothing else will bring it. Israel had been trusting for peace and hope in home-made gods. Thus men are trusting in what they have made themselves—in riches, position, and power; but these all fail in the hour of need. A dying woman said to me, "I have riches, social position, and everything of this world that I can desire; but they are nothing to me now, and can not give me the peace and hope that I need." We must all come to this point sooner or later.

Thus the church may depend on its numbers, wealth, social position, and splendid meeting house for success, but these things will all fail in the end, and leave the church cold, dead, and powerless. There must be a vital connection with the living Head of the church, Christ Jesus. When the church is deeply conscious of her dependence upon him, and earnestly seeks his help, then she prospers. This is the only state in which the church can prosper.

2. This must all be done under the conviction that God will bless and save. Thus it was with Israel. "For in thee the fatherless find mercy." What a true description of man—"*fatherless!*" He is helpless, desolate, perishing as an orphan. The saddest condition a child can be in is without a father's love and protection and a mother's loving sympathy. I knew a child who was left an orphan when only eight years old. He was knocked about and half starved by the thoughtless and cold-hearted. He often cried himself to sleep, and sometimes wished he was dead, that he might go to his mother. Such is the sad condition of the sinner. All such find mercy in God. Assured of this fact, Israel turned in humble penitence to him, and was blessed. He said, "I will heal their backsliding; I will love them freely, for mine anger is turned away from him. I will be as the dew unto Israel; he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon. They that dwell under his shadow shall return and grow as the vine; the scent thereof shall be as the wine of Lebanon."

THE MYSTERIOUS CRY OF THE SIN-BEARER.

A SERMON BY REV. C. L. JACKSON.

Matt. 27: 46: "And about the ninth hour Jesus cried with a loud voice, saying, *Eli, Eli, lama sabachthani?* That is to say, My God, my God, why hast thou forsaken me?"

[*Continued.*]

At other times he was able to rejoice in the constant presence of his Father. He once said, "He that sent me is with me; the Father hath not left me alone; for I do always those things that please him" (John 8: 29); and to his disciples he had said only a few hours before his trial, "Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone; and yet I am not alone, because the Father is with me." (John 16: 32.) In what strange contrast with this is the agonizing cry on the cross!

How shall we explain it? Is it possible that God had forsaken his well beloved Son, of whom he had thrice said, "In him I am well pleased?" No one else had ever had such a realization of God's presence. The thought that his Father was with him was ever the rapturous thought that offset every abandonment by man, every indignity to which man could possibly subject him. And has God forsaken him now? Or was it only a horrid hallucination of the Sufferer's mind in the midst of his physical agony? Some have been bold to affirm that this latter suggestion must afford the true explanation. They say it is impossible to conceive that there was a real desertion of Christ on the cross by his Father, who had ever taken such infinite delight in him. "It seems to us," says one writer, "that it was a cry wrung out by suffering which made our Lord imagine for a moment what was not the fact, could not be the fact. That the Father could really forsake his Son in that very moment when the Son was rendering the most sublime and glorious obedience to his will, is quite inconceivable." While I do not pretend to know all the many-colored wisdom of God irradiating from the cross of Christ, I do undertake to say that such language as this that I have quoted seems to me almost blasphemous. Can it be possible that he who called himself "the truth" could imagine concerning God a thing quite impossible, and this at a time when the eyes of all worlds were looking upon him, "a time which was destined to attract to itself the gaze of all nations and all ages." Did Christ's faith fail at the supreme moment which would be regarded as the crucial

test of it? If it was possible for him to be mistaken here, I confess I can not resist the thought that he might have erred concerning other things. No; I want to believe that Christ is the truth, the infallible truth; and if so, there must be some marvelous, transcendent truth in the representation which his cry gives of his desertion by God upon the cross. I may not be able to explain it; nay, I am sure that I am not; but I may believe it true notwithstanding. "Let God be true, and every man a liar."

But there are other things than my unwillingness to believe that Jesus could be mistaken, which lead me to conclude that there is a great, deep, recondite truth in the representation of his desertion upon the cross. Chief among these is the terror which always filled his soul at the anticipation of the cross. Twelve months before the fearful crisis came, while he was still in Galilee, he said to his disciples, "I have a baptism to be baptized with, and how am I straitened till it be accomplished." Luke 12: 47. In the week preceding his crucifixion, when some Greeks came to the disciples and desired to see the great Teacher, his heart seems at first to have been thrilled with joy at the sight. It doubtless caused him to anticipate the ingathering of his "other sheep" which were not of the Jewish fold, and he exclaimed, "The hour is come that the Son of man should be glorified." But did ever such a revulsion of feeling take place in any other soul as he experienced a moment after he uttered this triumphant language? The shadow of the cross fell darkly upon him, and his soul was deeply agitated as he thought of the sacrifice which it was necessary for him to make before either Jew or Gentile could have everlasting consolation and good hope. "Verily, verily I say unto you," he continued, "except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." Then his whole being fairly trembled at the vision of death, and he said, "Now is my soul troubled, and what shall I say! Father, save me from this hour." Yet that could not be if his great mission was to have its fulfillment, and he continues, "But for this cause came I to this hour." John 12: 27. At the Last Supper we read that "he was troubled in spirit." But greatest of all was the agitation in the garden of Gethsemane. Matthew tells us that "he began to be sorrowful," and Mark, that "he began to be sore amazed." And he said to the three disciples, "My soul is exceeding sorrowful, even unto death." He seems to have taken the three with him that they might afford him something of comfort in his deep distress. But he could not remain with them. Matthew says, "He went a little further." The word employed by Luke implies that he was restless, unable to stay where he was. Then followed such a struggle as perhaps no other soul ever underwent. He fell upon his face and prayed, saying, "O my Father, if it be possible, let this cup pass from me." Again, a second and a third time he went and cried, "O my Father, if this cup may not pass away from me, except I drink it, thy will be done."

Why was Jesus thus agitated at the anticipation of the cross? Why this unutterable terror in him whose soul had ever been bold as a lion? Was it nothing more than the recoil of nature at the thought of dying? Was it only the human dread of death which we all have? Did he dread the physical pain which was always incident to death upon the cross? If this was all, then (I say it reverently) many a man has had greater courage than Jesus had. Paul tells us that he even had the "desire to depart and to be with Christ." We do not read that Stephen murmured when he was being stoned. Tradition represents Peter as begging to be crucified with his head downward, alleging that he was not worthy to suffer in the posture in which his blessed Lord had died. Andrew is said to have been crucified upon a cross in the shape of the letter X and to have hung there, not for six hours, but for two days, not complaining, however, of desertion by God, but rather exulting in his presence and exhorting the people that stood around him. Thousands of martyrs have boldly met death in its cruelest forms, rejoicing and praising God as if it were a triumph.

We must, therefore, either grant that Jesus had a courage inferior to that of millions of men, or else admit that it was something more than the physical pain and the disgrace of crucifixion that so remarkably agitated his soul at the approach of death. I choose this latter alternative. And I think the whole Bible from Genesis to Revelation sustains me in it. That unutterable agony in the garden, when "his sweat was as it were great drops of blood falling down to the ground," was not the result of the dread of physical death.

Dr. Strand, in his "Treatise on the Physical Cause of the Death of Christ," says: "In the Garden of Gethsemane Christ endured mental agony so intense, that had it not been limited by Divine interposition, it would probably have destroyed his life without the aid of any other sufferings; but having been thus mitigated, its effects were confined to violent palpitation of the heart, accompanied with bloody sweat. On the cross this agony was renewed, in conjunction with the ordinary sufferings incidental to that mode of punishment; and having at this time been allowed to proceed to its utmost extremity without restraint, occasioned sudden death by rupture of the heart, intimated by a discharge of blood and water from his side, when it was afterwards pierced with a spear." This eminent physician makes heart-rupture, produced by awful mental anguish, the immediate cause of our Savior's death, and several eminent physicians concur in his conclusions. Now, what was adequate to cause such anguish as would literally break the heart of Christ? I know of nothing that could produce such a result but the loss of that sense of fellowship and communion with the Father which was the very meat and drink of our Savior throughout his life on earth. And that awful loss is expressed in this cry of anguish, "My God! My God! why hast thou forsaken me?"

(To be continued.)

THE Y. P. S. C. E.—WHAT IS IT?

As the name implies, it is chiefly for young people, although people of all ages are found in its ranks.

It is not an individual or denominational effort, but a well organized interdenominational society, with a well-defined method of work.

As the name further implies, the society is Christian, devoted to Christ and his teachings, and each member pledges himself to daily pray, read the Bible, and to strive to do whatever the Master would like to have him do, and to support his own church in every way, especially by attending all the regular Sunday and mid-week services. The society is not sectarian in spirit, nor yet denominational, farther than each society is to be loyal to the particular local church with which it is connected.

Endeavor! Yes, the society is emphatically one of endeavor, not as some say, endeavoring to be Christians, but young Christians endeavoring to do the Master's will in carrying forth his work.

OUR WATCHWORD.

"Christian Endeavor," this our watchword shall be;
"Christian Endeavor," till from sorrow set free,
Armed with the strength of youth and purpose true,
Always and everywhere Christ's work to do.

In the language of Father Endeavor Clark, its founder, Y. P. S. C. E. is the church at work for the young, and the young at work for, in, and with the church—a movement born of God, reaching far wider than denominational lines. It is a *child* of the church, and its motto is for Christ and the church. We should be very careful and not get this motto reversed, as we infer is the case of which Bro. Wait writes in HERALD of September 10th. It is so organized as to be adapted to the work of all evangelistic churches alike. Not an organization apart from the church, but in the church. Its object is to set our young people at work, studying the Scriptures, taking part in prayer and social meeting, going out and bringing others to Christ, helping one another, visiting the sick, going on errands of mercy, and, in fact, doing all they can to bring the world to Christ, and aid in the fulfilling of that last prayer of the Master for us, "That they may be one, even as we are."

We thus have a society planted in all the churches with equal rights and equal privileges, and in our conventions no one is asked whether he is Calvinist or Armenian, whether he believes in sprinkling or immersion, both or neither, but where love to Christ and Christian character is the supreme test of fellowship, and *deeds*, not *creeds*, are praised. As Sister Pierce tells us, we now have over 1 000 000 members of Christian Endeavorers, and 82,500 of them have become church members within the past year. Are we not as a denomination a little slow in taking up this work? There ought to be a Christian Endeavor Society in every Christian Church that has as many as ten young people within its fold. Why not organize at once?

Call a meeting of your young people, your pastor and your church officers, and pray and talk over the matter. If you do not understand the movement sufficiently, send a two-cent stamp to Publisher's Department U S C. E., No. 50 Bromfield Street, Boston, for model constitution and by-laws, which will explain the work of organizing.

In forming a society three classes of members are provided for: First, active members, which is composed of active young Christians who boldly pledge themselves to follow Christ in his teachings, to take active part in all the meetings, etc. Second, associated members are young persons who, while not prepared to say they are active Christians, yet are willing to put themselves under Christian influence. Third, affiliated members are the pastor, officers of the church, Sunday-school superintendent, his assistant, and Christians of any age who feel an interest in the objects of the society, but who can not assume the duties of active membership.

The society should have a president, a vice-president, corresponding secretary, recording secretary, and treasurer, and the following committees: The "Lookout Committee." No committee is more important than this; to look out for new members, look after those who are members, to introduce new members to the work, etc. This committee is to be the "monitor," or the eyes of the society.

The "Prayer Meeting Committee." This committee has charge of the prayer-meetings, appoints leaders, assigns the topics for the prayer meeting, and are to do all in their power to make the meetings a success.

The "Social Committee." To this committee is committed the duty of promoting the social interests of the society, to greet strangers and endeavor to make them feel at home, to arrange for socials, lectures, concerts, etc, to provide for the mutual acquaintance of all the members.

The "Music Committee" should see that the society is provided with song books and to make the song service as good as possible.

The "Executive Committee" consists of the pastor of the church, the officers of the society, and the chairmen of the different committees. This committee is the council before which all important matters should first come. All questions likely to elicit discussion should come before this committee. Each of these committees, except the last, is usually composed of five members, one of which is elected chairman, another secretary, to keep the minutes of the committee's meetings. Many other committees may be added, giving additional opportunities for work, such as the missionary, flower, calling, Sunday-school, temperance, etc. The constitution provides for a "consecration meeting" the last Sabbath in each month, at which meeting all active members are expected to be present and take some part, unless they have an excuse they are willing to give to the Master. Sending a text of Scripture to be read is always taken as a testimony. We do not feel like taking the room to explain further, but trust this may influence and aid some one in forming a Society of Christian Endeavor.

"To serve the present age,
Our calling to fulfill;
Oh, may it all our powers engage
To do the Master's will."

ALVA H. WELKER.

Le Grand, Iowa.

TAKE NOTICE.

Resolved, That the agent be instructed to collect all subscriptions in arrears by January 1, 1891, and that no papers after that date be sent to delinquent subscribers.

Resolution adopted by the full Board of Trustees at Marion, Indiana. C. W. CHOATE, Sec'y.

—Send all letters on business to Geo. E. Merrill.

OUR EUROPEAN LETTER.

BY G. R. HAMMOND, PH. D.

SCOTLAND.

At Stranraer we first touch the soil of Scotland. We do not stop here, but hasten on to Ayr, the home of Burns. The following morning we take a walk out to the straw-thatched cottage where he was born, but are not admitted because it is the Sabbath. (This we find true throughout Scotland. The Sabbath is carefully observed.) From the cottage we wander a little farther to the "old kirk," made famous by Burns' "Tam O'Shanter." There is the window through which Tam may have looked to see "Auld Nick" in the corner playing for the dance. There hangs the old bell, but nothing remains save this and the roofless walls to remind one of that midnight scene. A little farther and we reach the "Brig O'Doon," on which Tam O'Shanter's horse, pressed hard by the witches from the kirk,

"Brought off her maister haile,
But left her ain gray tail."

The witches did not dare to cross the stream. Across the street from the "auld kirk" stands the "new kirk," and we are just in time for services. We enter and are made welcome. The minister takes as his text, "Blessed are the eyes that see the things that ye see," etc.—very appropriate to our visit. We return to Ayr after the services and visit the "twa brigs"—the auld and the new. The "auld brig" still stands, a quaint old bridge used now only for foot-passengers. The "new brig" has given way to one still newer, thus seeming to verify the prediction of the jealous "auld brig" over the beauty of the new, as represented by Burns. On the following morning we return to the cottage and gain admittance. There, in the recess of the kitchen, stands the bed on which the poet was born. There stands the spinning-wheel of his mother. Imagine to yourselves an old-styled, low cottage of a poor family, with two rooms, one of which was the kitchen, dining-room, sitting-room, and sleeping-room, with the old-fashioned fireplace on one side and the bed recess on the other, while the second room was carefully kept for company, and you have an idea of the birthplace of Burns. Beyond the cottage is Burns' monument, in which is a statue of Burns, and a double statue of "Tam O'Shanter" and "Souter Johnnie," carved by a common mason. We leave Ayr feeling that we have imbibed something of Burns.

From Ayr we go to Glasgow. In this city there are some interesting buildings, especially the cathedral and the new university. The cathedral is said to have the finest crypt in Great Britain. Although originally built by the Catholics, it is now used by the Presbyterians, the choir being the only part used for service. This change from Catholic to Presbyterian was the result of the Reformation. Glasgow is one of the most important cities in Scotland, because of its commerce.

From Glasgow we go by rail to Loch Lomond. Our sail from one end of this lake to the other is delightful. At first the lake is broad and the banks slope gently from the lake. Soon the lake grows narrower and the banks more abrupt, and this intensifies till we reach Inversnaid, thus causing the interest to increase constantly. Inversnaid was formerly the fort of Rob Roy as told by Scott in his "Rob Roy." The right bank is the scene of much of his marauding.

From Inversnaid we have a very interesting coach ride to Loch Katrine. As we mount the hill from Loch Lomond the scene behind us is most pleasing—mountain, valley, and lake blend in one harmonious, delightful landscape. If Loch Lomond is delightful, Loch Katrine is more so. Where Loch Lomond is broad, Loch Katrine is narrow; where one has steep slopes, the other has rugged mountain sides. All are eager to see Ellen's Isle as we approach the farther end. As we come to this island rendered famous by Scott's "Lady of the Lake," our boat sails nearly around it in winding its way among the numerous islands of this end of the lake. Again we are hurried into coaches—some for Callander, but we for Abyfoyle. Just after starting we enter "The Trossachs," visited by so many tourists every year. The Trossachs is a deep valley between Ben Venne, towering high on one side, and Ben Ann, with its rugged sides, on the other. This valley is thick with trees and brush, through which the road leads. Passing through this, our route takes us over high hill and through dale. On every hand rise peak after peak, then we descend into a valley and reach Abyfoyle, where we take the train for Stirling. The castle at Stirling, situated on a height above the city, commands a fine view of the city and the surrounding country. The castle is now garrisoned by British troops.

From Stirling we go to Callander, a quaint little Scottish town and a center for tourists, hence I find it full of visitors. The following day we ascend Ben Ledi, nearly three thousand feet high. This peak commands a very extensive view of surrounding mountains, lakes, villages, and cities. At our feet lie the beautiful lakes of Venechar and Lubnaig, and farther in the distance are seen nine other lakes. It is said that Edinburgh can be seen on a clear day, but we could not discern it as the atmosphere was not clear; however, we saw Stirling twenty miles distant. The next day we walk from Callander to Loch Katrine, through the Trossachs, and back, about twenty miles. On our way we delay at "Coilantangle," where Fitz James and Roderic Dhu had their encounter, and, while sitting on the bank at the ford, we read from Scott's "Lady of the Lake" the account of this fight. Farther on we come to the "brig o'turk," which Fitz James crossed on his stag hunt, in the same poem. On this bridge we sit and read, and eat our lunch. Soon we come to the Trossachs. Passing through, we come to Loch Katrine. Here we pause on the "silver strand," to which Ellen had come to meet her father on his return, but met instead the knight, and we read the conversation between Ellen and the knight. What a different spirit it puts into a production to be on the spot where the scenes transpired! The following morning we leave for Edinborough.

DEDICATION.

The Christian Church of Covington, Ohio, have their temple almost completed, and it will be dedicated on Sunday, October 25th, at 10:30 A. M. Rev. D. A. Long, D. D., president of Antioch College, will deliver the sermon. Our brethren and friends are all most cordially requested to be present. The building is of modern architecture, and handsomely and conveniently arranged for public worship, Sabbath-school, lectures, etc., with a seating capacity of eight hundred persons. The auditorium, with pulpit in the side and an elevated floor, will accommodate the audience with an easy view of the speaker. The carpets, pews, cushions, frescoing, and windows all beautifully harmonize. The glass in the windows is a fine quality of "opal" and "opalescent," which furnishes a mellow light and presents a beautiful and easy appearance to the eye. The Sabbath-school department will accommodate four hundred pupils, separated from the auditorium with two wooden blinds, which can be easily adjusted so that the entire building can be made into one room. The Sabbath-school department consists of chapel and sixteen class rooms, eight on the first floor and eight in the gallery. These rooms are also separated by wooden blinds of easy adjustment, so that the entire Sabbath-school department can readily be converted into one room. It will be carpeted and seated with chairs. The basement is also divided into rooms, conveniently arranged with dining-hall, kitchen, pantry, well of water, etc.; the floor nicely cemented, with furnace up, and all complete. We will heat and light the entire building with natural gas. With concrete walks in front and on the sides, the edifice presents a beautiful appearance. Perhaps in symmetrical appearance, together with internal convenience, we have no church in the state that will excel it. Our trustees deserve great credit for their wisdom and economy in the management and construction of the building. They, no doubt, have saved the society several thousand dollars by being cautious and frugal in every step they have taken. Brethren, all who can, please come to the dedication, and we think your verdict will be like that of the Queen of Sheba.

During the construction of our house (for the past sixteen months) we have held our services in the Armory Hall. The Lord has been gracious to us and abundantly blessed the church and Sabbath-school, and with consecrated lives we shall look for larger blessings in the future. The Sabbath-school alone has contributed fifteen hundred dollars to the building fund, and the ladies, by their untiring efforts and Christian zeal, have purchased the pews, cushions, carpets, chairs, and paid for frescoing. The Happy Gleaners have put in a magnificent window in the Sabbath-school department. May the blessings of Almighty God rest upon all, and crown our labors with abundant success, and in the end give us eternal life.

W. T. WARBINTON, Pastor.

Temperance Department.

PLEDGE.—"*I hereby solemnly promise, God helping me, to abstain from all distilled, fermented, and malt liquors, including Wine and Cider and to employ all proper means to discourage the use of and traffic in the same.*"

THE TWO PATHS.

A Bible Reading for Temperance.—Prov. 4: 13-19.

Solomon's Total Abstinence Pledge is like that of the Japanese convert who was brought to Christ in one of Mrs. Pruyn's meetings. He went back to his mountain home and began to circulate a pledge of his own writing. The signers agreed to abstain from intoxicating liquors, tobacco, the theater, gambling, and—*all sin!*

John B. Gough, in one of his thrilling lectures, spoke of the time when he and John McClintock were members of the same church class. "The day came," he said, "when our paths parted. He took the upward, and I," with a gesture of horror and despair, "the downward."

1. THE PATH OF DEATH.—Solomon describes it in his usual graphic style: "There is a way which seemeth right unto a man, but the end thereof are the ways of death."

During the Apache war there was a wagon trail of twenty-five miles in New Mexico that was called in Spanish, "*Hornado del Muerto*," the "Road of Death." Hardly a white man who attempted to go over it escaped. The saloon turns hundreds of thousands into the "road of death" that crosses our country. This way is:

1. *A Way of Darkness.* Verse 19, first clause.—Satan keeps his false lights flashing over it. There is plenty of glitter and glare, gas and looking glass, clink of coin, and hollow laughter, but over all hangs murky, dismal, hideous gloom.

2 *A Way of Stumbling.* Verse 19, last clause.—Feet tripping over nothing. Full length in the gutter; a type of the zigzag uncertainties and final plunge of all whose steps wander from God.

3 *A Way of Wickedness* Verse 17.—Those who are in it eat sin and drink violence. They delight in the wine of outrage, as brought to light by our social purity research. Ninety per cent. of crimes are committed through strong drink, and people get so bad that they hire men and women to entice little children into their places of death, beginning with what seems innocent, and leading them on till they are utterly corrupt and full of vice. All hypocrites are in this Path of Death. An occasional hypocrite keeps people out of the church; yet the whole gang of hypocrites are in the broad way where all sinners go. All Pharisees, all who cover selfish hearts with a smooth exterior, all who are not right with God, are in that way, no matter on how many church records their names may appear. Oh, what a terrible caravan! "Sorcerers, whoremongers, murderers, idolators, and whosoever loveth and maketh a lie."

The soul shudders with horror at the thought of being shut up forever with such beings in the "outer darkness."

In a revival service the evangelist asked all converted people to go out and leave her alone with the unsaved. There they sat, seventy or eighty sinners, she the only Christian left in the room. While she was talking to them, a lady ran down the aisle to her crying out, "Do pray for me! I want to get out of this crowd."

II. THE PATH OF LIFE.—1. *A Way of Light.* Verse 18, first clause.—Christ, who has promised to be with us always, is the light of the world.

2 *A Way of Increasing Light.* Verse 18, last clause.—Nearer our Lord each day than its yesterday. The nearer him, the brighter the light. "Your first joy in him your greatest joy"? No, no. That was only the dim dawn. The "perfect

day" is to come. We may "walk in the light, as He is in the light." Fierce temptations, to be sure; but we may "count it all joy." "The arrows of the Persians will darken the sun." "Then," replied the intrepid Greeks, "we will fight in the shade."

Always caused to triumph, "more than conquerors, through Him that loved us." Certainly, we must "rejoice evermore, and in everything give thanks."

There are no ravenous beasts in this *Way of Holiness* The lions and tigers of temptation may spring up the sides of the highway, but they can not harm those who keep in the middle, away from the edges of the path.

This way ends in eternal happiness. The Lamb is the light of that city. We shall see him as he is, and be like him.

III. A WHOLE SOULED SURRENDER.—That is necessary that the Lord may take us out of the Path of Death, and place and keep our feet in the Path of Life. Edwards, speaking of the later consecration that helped him find the highway, says: "I gave myself clear away." We must do several things.

1 *Study* verse 13 The results of sin are terrible. We must know and use such facts upon ourselves and others. The "tobacco heart" ruins the prospects of many young men. The examining surgeons refuse to pass sixteen out of twenty applicants for admission to West Point on that account. That fact ought to be used to startle boys out of the cigarette habit. The fact that tipplers usually become topers, ought to thin the ranks of moderate drinkers. The fact that little sins are more dangerous than large ones because more insidious and innocent in appearance, ought to make us seek to be cleansed from all sin.

2 *Shun all Wrong Doing.* Verses 14, 15—Carlyle says, "Resist the beginnings." "Touch not, taste not, handle not" anything that leads to evil.

If a boy never looks into a saloon, he will never be dragged out drunk. If we are saved from secret sins, we will not fall into those that are out-breaking. If we let our Lord take all fault-finding out of our hearts, we will never say bitter, biting things; we will have no part in evil speakings, "wars and fightings."

When we can say to the Master, "I am doing my very best to shun everything that can offend thee," we may be sure that he will "keep us from falling, and present us faultless before the presence of his glory with exceeding joy."—*Union Signal.*

"Is this the way to the poorhouse?" asked one man of another, as he pointed in a certain direction. "No, but this is," answered the other, as he pointed to a whisky flask sticking out of the inquirer's pocket. The answer was surely very correct. The whisky bottle is what drives many people to the poorhouse. It makes them neglect their business, it steals their earnings, it gives them bad habits, it clothes them and their children in rags, and robs them of their daily bread. Yes, and at last it robs them of their very souls.

Book Notices.

THE LOOKOUT for October overflows with interesting matter. Send for sample, 10 cents; $1.00 a year. J. Stilman Smith & Co., Boston.

A new edition of "Friendship," with half tone portraits of Cicero, Bacon, and Emerson, will be issued this fall by Albert, Scott & Co. Their first edition was received with much favor.

THE INDIANA SCHOOL JOURNAL for October is bright and breezy as usual. We regard the magazine as an invaluable help to the teacher whose aims are high. $1.50 a year. Prof. W. A. Bell, editor, Indianapolis.

OUR LITTLE ONES for October is beautiful in its every page. Its pictures are bright and its printed matter is alive with beautiful thought. Send for sample copy, 15 cents; $1.50. The Russell Publishing Co., Boston.

THE QUARTERLY REVIEW of the United Brethren in Christ for October-December contains valuable papers on Transcendentalism, The Number Seven, The Church's Tribute to Vice, Silence in Heaven, Ecclesiastical Communism, etc. The magazine is growing in literary worth and deserves a permanent place in the literature of the church. Price, $1.50. U. B. Publishing Co., Dayton, Ohio.

PRINCESS ILSE is a beautiful German legend of the Hartz Mountains, which has been translated by Miss Florence M. Cronise, and illustrated by J. E. Bundy. The book will be published by Albert, Scott & Co., of Chicago.

OUR ANIMAL FRIENDS for September, a monthly journal published by the American Society for the Prevention of Cruelty to Animals. $1.00 a year; 10 cents sample copy. It is filled with entertaining matter. Address title, New York.

LEND A HAND for October has rich papers on Chautauqua, The Caravan, Education of the Blind, Illiterates, Home Again, Information for Emigrants, Compensations, The Cherokee Outlet, The Health of Our Schools, Southern Education, etc. Price, $2.00. J. Stilman Smith & Co, Boston.

NEW MUSIC FOR CHRISTMAS. Received from J. Fischer & Bro., No. 7 Bible House, New York, three new quartets, by J. Wiegand. No. 1, The Star of Bethlehem; price, 20 cents. No. 2, Your Voices Raise Ye; price, 10 cents. No. 3, Awake, My Soul, to Joyful Lays; price, 20 cents. Like all of this renowned composer's productions, these three anthems are very meritorious and effective, and of a spirited, high, melodious, and devotional character.

THE GOSPEL IN ALL LANDS for October is a most entertaining and instructive issue. Valuable papers are given on The Land of the Lapps, The Diana of Palermo, A Sunday in Norway, Non-Christian View of Missionary Failures, Missions for One Hundred Years, The Dutiful Korean Daughter, Support of Missionaries in India, Rear End of the Missionary Army, The Bible Illustrated in China, The Missionary Enterprise a Warfare, etc. Always grand. Hunt & Eaton, New York, $1.50; 15 cents sample.

THE REVIEW OF REVIEWS (13 Astor Place. New York) is 20 cents a copy; $2.00 a year. Trial subscription seven months for $1.00, of all newsdealers. "There is becoming less and less excuse for popular ignorance. The busy man's magazine is the latest departure. Special publications are issued for the several professions; but the busy man, who has not time to wend through the scientific and literary monthlies, has been ignored. The *Review of Reviews*, of New York, has come to the rescue of this class of people. We know of one high railroad official who for a month has worked until 11 o'clock at night, and yet has kept well informed of current world events. He reads this magazine. It gives him a running commentary on important events, besides a digest of the best articles in contemporary magazine."—*The Chicago Interior.* Among best magazines it has no superior. Order sample copy and you will feel delighted with it.

IS MAN TOO PROLIFIC? THE SO-CALLED MALTHUSIAN IDEA. By H. S. Pomeroy, A. M., M. D. 12mo, Leatherette, 54 pp., 35 cents. New York: Funk & Wagnalls. An answer to the Malthusian doctrine, and designed to allay the fears of those who are troubled about the over population of the world. The author makes a strong case against the presumption to over-population. He points to the facts of a high mortality and low birth rate as the two extremes of the social scale, and a growing tendency of the hand-workers to be absorbed into the ranks of the brain-workers; and predicts that this will go on until, in spite of all improvements, the supply of labor will fall short of the demand. In reference to the fear of over-population, he protests that Florida is large enough to provide comfortable homes for the present population of the globe, and that Texas is big enough for a graveyard for all who have lived. Food is increasing more rapidly than mouths, and the most important factor in the national, family, and individual weal is that the largest possible number of children should be born.

LITTELL'S LIVING AGE. The numbers of the *Living Age* for September 26th and October 3d contain Memoirs of Prince Talleyrand, Edinburgh Review; Private Life in France in the Fourteenth Century, Fortnightly Review; Lettie Coe, Temple Bar; A real Tartarin, Macmillan's Magazine; The American Tramp, Contemporary Review; Some Recent Studies on the Solar Spectrum, Month; The Dutchman at Home, Macmillan's Magazine; Sir John Macdonald, Blackwood's Magazine; Goethe's Friendship with Schiller, Fortnightly Review; A Maiden Speech, Murray's Magazine; Nnemosyne, Blackwood's Magazine; The Future of Portugal, Fortnightly Review; Our Dealings with the Poor, Nineteenth Century; Names in Novels, Blackwood's Magazine; Extracts frome Some Unpublished Letters of Charlotte Bronte, Macmillan's Magazine; The Fort des Vingt quatre Heures, Spectator; and poetry and miscellany. For fifty-two numbers of sixty-four large pages each (or more than 3,300 pages a year) the subscription price ($8) is low; while for $10.50 the publishers offer to send any one of the American $4.00 monthlies or weeklies with *The Living Age* for a year, both postpaid. Littell & Co., Boston, are the publishers.

There are a number of noteworthy papers in *The Arena* for October which magazine readers will appreciate. Such for example as Dr. Geo. Stewart's paper on Lowell—it is critical, yet very entertaining; a fine portrait of Mr. Lowell taken from the last photograph of the great poet forms a frontispiece of this number. Mr. Henry Wood, author of the Natural Law in the Business World, Edward Burton, and other able works, writes on Healing Through the Mind. Hamlin Garland contributes a brilliant and entertaining paper on Mr. and Mrs. James A. Herne. His contribution deals largely with the dramatic work of Mr. Herne, especially the play Margaret Fleming. This paper is illustrated by ten finely executed photogravures. Theodore Stanton discusses Some Weak Spots in the French Republic. Moncure D. Conway writes on Madame Blavatsky at Adyar. Thaddeus B. Wakeman defends Nationalism. H. C. Bradsby discusses our present political outlook under the caption Leaderless Mobs. Will Allen Dromgoole furnishes the story of the month, which is entitled A Grain of Gold. It deals with the convict lease system of Tennessee. The editor contributes two strong editorials, one dealing with our present social conditions, the other discusses religious persecution. The contents of this issue of *The Arena* are as usual marked by variety in subjects, while all the papers given are able, entertaining, and in touch with the living thought of the hour. Price, $5 00 a year. The Arena Company, Boston.

Quadrennial Department

Receipts of the American Christian Convention for the Period September 29, October 3, 1891.

Date.		Donor, Church, or Sender.	Amount		Purpose.
1891 Sept.	29	East Cobleskill, N. Y.	$ 2	15	Foreign Missions
	"	Middle St., N. Bedford, Mass.	10	0	
	"	Frotwood, Ohio	4	25	"
	"	West Liberty, Ohio	1	00	"
	"	Grady Creek, Ohio	2	20	"
	"	Dr. Jesse Godley	5	00	"
	"	Plainvine, N. Y. (in addition to $5.33 previously)	1	00	"
	"	Charleston 4 Corners, N. Y.	3	47	"
	"	Carlisle (branch), N. Y.	1	10	"
	30	Rye (see later), N. H.	24	40	"
	"	North Hampton, N. H.	5	60	"
	"	Waterford (Mills), Ind.		61	"
	"	West Laurens, N. Y.	3	85	"
	"	Laurens, N. Y	2	72	"
	"	Broad St., Providence, R. I.	13	40	"
	"	Sidney, Ind.	2	40	"
	"	Newton, N. H	7	30	"
	"	Hill Center, N. H.	2	38	"
	"	Bogle St., Fall River, Mass.	10	00	"
	"	Old Union, Ind. (Ind. C.)	1	72	"
	"	Young's Creek, Ind.		80	"
	"	Mt. Zion, Ind. (Ind C.)		50	"
	"	New Bethel, Ind. (Ind. C.)		50	"
	"	Rev. Wm. Nealeigh		75	"
	"	Franklin, N. H., and S. S.	20	00	"
	"	Franklin, N. H., S. S.	1	00	S. S. Department.
	"	Wolfboro, N. H., Endeav. So.	1	19	For Franklinton.
	"	Yellow Springs, Ohio	4	40	Foreign Missions
Oct.	1	Darlington, Ind.	1	60	"
	"	Stanfordville, N. Y.	9	08	"
	"	Medway N. Y	5	30	"
	"	Bethel, Ill. (Ill C.)	4	00	"
	"	Muncie, Ill.	3	00	"
	"	Fairview, Pa. (Erie)	5	00	"
	"	Broome (Bates), N. Y.	1	00	"
	"	Dubec, Maine, S. S	5	00	"
	"	Gilboa. N. Y	1	40	"
	"	Cedar Creek, Mich	1	50	"
	"	Rev. D. Lepley	40	00	Secy's Office, on pledge of Ohio Northwestern Conference, for deficit.
	2	Hamersville (Bible Chapel), O.	2	60	Foreign Missions
	"	Hiett Chapel Ohio	1	90	"
	"	Neville, Ohio	1	00	"
	"	Williamsport, Ohio	3	05	"
	"	Vienna Cross Roads, Ohio	2	30	"
	"	Lincoln, Vt	4	00	"
	3	Mt. Zion, Ill (Ill. C.)	1	00	"
	"	Christian Liberty, Ind.	1	05	"
	"	" " " S. S.		79	"
	"	Mt. Olive, Ind. (Ind. W.)	4	55	"
	"	Pleasant View, Ind	3	50	"
	"	Mellot, Ind.	4	45	"
	"	Hurricane, Ind.	2	50	"
	"	Croy's Creek, Ind.	2	76	"
	"	Plainview, Texas	2	30	"
	"	Martin Springs, Texas		85	"
	"	Independence Texas		50	"
	"	Hamilton Springs, Ind. Ter.	1	60	"
	"	Rye, N. H. (in addition to $24.40 previously received)	5	60	"
	"	North Fall River (Steep Brook, Mass.	22	50	"
	"	Union Mills, N. Y	1	51	"
	"	Galway N. Y	1	40	"

I have this October 5 1891, sent to Hon. F. A. Palmer, the treasurer of the Convention, the sum of ($282 37) two hundred and eighty-two dollars and thirty-seven cents, to be placed in the treasury of the Convention, credit being given as follows:

" Foreign Missions	$240 18
" S. S. Department	1 00
" Franklinton College	1 19
" Secretary's Office	40 00

I call attention to the fact that one of the churches that sends a large collection of the foregoing list has for its pastor a Baptist minister. This same pastor some time ago asked me to send him our calls, saying that he wished the church to do its duty, and that he wished that it be instructed in all of our denominational activities. How many of our own ministers there are that have no such sense of responsibility or duty! We must certainly respect the minister referred to, who, in a place of trust, is faithful to his trust.

J. J. SUMMERBELL, Sec'y A. C. C.
2120 West Norris Street, Philadelphia, Pa.

THE OBJECTS OF MISSIONARY MEETINGS.

The superstructure of missionary work by Christians is erected on that foundation which we find in the command of Jesus to his followers, "Go ye into all the world and preach the Gospel." Some of us after much questioning as to whether *we* are included in the command, weakly, wearily respond; others of us, who feel that we may be workers together with the Master in his vineyard, have a greater readiness in assisting in the work.

One thing we know, that as loyal subjects of a King, we should make it our aim to obey his will—to keep his words; and his commands are "not grievous."

But there are those so zealous that it would make very little difference in their work had the translators or revisers inadvertently omitted this about going into all the world; for they would read it in the daily life and teachings of the Nazarene; they would go, if not in person, by their money or their labor, in assisting others to carry the glad tidings, who were better qualified or better suited to the mission.

So, in missionary meetings we associate ourselves together. We believe that He who has provided for us, if a little, or much more than we need individually of time, food, and raiment, strength or means, will be pleased if we go about doing good in our small or larger place in life.

We love, oh, how we *do* love to sing, and in Methodistic style, from that grand old hymn:

"Waft, waft, ye winds, the story,
And ye waters roll,
Till like a sea of glory
It spreads from pole to pole."

A loyal, consecrated minister, during the late war of the rebellion, one Sabbath morning found on his pulpit a written request to pray for a certain one in great bodily peril. On reading it he said, "I am not disposed to ask the Lord to do our work."

How shall the winds waft the story, if not by filling the sails of some gallant ship that bears the message and the messenger? The winds will do their part, but the master of the vessel must be compensated. His good ship is his living. We quote here from good authority, but not statements, questions in regard to those without the Gospel: "How shall they hear without a preacher?" "How shall he preach except he be sent?"

Here, then, we find in these two questions, or rather we deduce from them the prime objects of missionary meetings. These objects may seem indirect, but "things are not what they seem" in this case, as in many others. The objects, then, of missionary meetings are two: First, to find the preacher; second, to send him. And, as in the church made FREE by the spirit of the Master from ignorance, bigotry, superstition, the oppression of the weaker by the stronger, there is, as such, no Jew or Greek, no bond or free, no male or female; you may send either a man or a woman of any race who is rightly qualified, as a teacher. If the salary is not large enough for a man, send a woman!

In these days, when the matter of a second probation for the savage or civilized heathen is so freely discussed, it behooves those who do not believe it to be up and doing, unless they have "a heart for any fate" for said heathen. What! Souls hourly passing into an unblessed eternity, and we doing so little to show those remaining the way to eternal life and happiness?

The missionary meeting—has it not ever in view, by voice and example, to "provoke one another to good works?" The voice may falter, but the offering of our gifts, should that ever cease? In view of all that is to be done, in view of enlightened conscience, are the missionary meetings doing as much as they should?

Let us not lay too heavy a burden on the shoulders of the missionary meetings, for they have much to bear sometimes of deserved and undeserved reproach, and often of praise, which may prove even harder to bear. So, instead of asking, "Are they doing what they should?" let us shift the burden to our individual shoulders, and ask, "Am I doing what I should?" Never should this be lost sight of—the staying up of the hands of our prophet while victories are being won—while he upholds the banner of love. "The night cometh when no man can work." We pray for the time when the "knowledge of the Lord shall fill the earth as the waters fill the sea."

An object of the missionary society should be to obtain knowledge, so as not to be a blind leader of the blind. History, geography, and Bible study will, with the intelligent, go hand in hand. News from the field is of great importance—knowledge of the needs of the preacher or teacher—of their cares, their encouragements, their victories, yes, even of their defeats is necessary. "Knowledge is power."

And, after the society has made itself well informed, it should be an object with it, a plain duty, to dispense a knowledge of its workings and aims in a modest, yet withal a fearless manner, to all who will hear. Then shall not one member of the church say to another, "Well, what do you do at YOUR missionary meetings, anyhow?" After having lighted the candle and placed it on a candlestick, it should be placed in an elevated position, so that none need be in the dark.

It should be an object to so present our aims that no professing Christian shall have the heart, no, the mind to say, "Well, I don't believe in foreign missions, anyway." All opportunities for such expressions should be kept at bay. For, slightly varying the language of the query in Heber's immortal hymn,

"If our souls are lighted
With wisdom from on high,
Will we to men benighted
The lamp of life deny?"

No weariness or impatience must be known in the presentation of facts. "Line upon line, line upon line." It is impossible to be too clear or concise in statement. As an instance of this necessity, recently a speaker in a public meeting, in the interest of missions, was seriously misquoted as saying that of all missionary money ever collected, only two per cent. ever reached the workers in the field. Evidently some one blundered. Either it was the speaker in carelessness or haste in the use of words, or his auditor was *careless* in *hearing*, as is *sometimes* the *case*. What the speaker wished to convey was that only two per cent. was expended in getting it to the field. If any one would stop and think a minute, he would know that no self-respecting organization could or would allow such a state of affairs to exist as that hearer understood. But there are a few people who do not seem to be organized on the stop-and-think plan; but, very strangely, they are organized on the go-and-tell plan.

The object at times of these societies should be to present the subject of good home keeping, which is a natural result of Christianity, the true article. Other things being equal, the best home keepers are the best members of bodies of this kind. The comforts of the homes of all is a grand object to labor for, whether these homes be near Africa's sunny fountains, India's coral strands, or on a back street or front street of any city or smallest village of this commonwealth. "She hath done what she could," is already written of many faithful members of these societies, in their helpfulness in the homes of their immediate vicinity or elsewhere.

Some one has said, "The first work of every missionary association should surely be to save men now and here." When this is accomplished, their heaven hereafter may be regarded as amply assured. No one has such security for a good life in heaven as he who is living a good life here.

ELIZA L. BROWN.

Liberty, Ind.

FAITH—MORALITY.

God is the fountain of all goodness. He is absolute. He has the right, and sole right, to say on what conditions, if any, a sinner can be an heir in his kingdom. And to be fair and give man conditions he may keep, can keep, and be safe all round, God has chosen to say *faith* in him is "counted," "reckoned," and IMPUTED to him for righteousness. Just here lies Abel's righteousness and Cain's wickedness.

Faith is the key-note of Moses and the prophets, of Jesus and his apostles. He that believeth hath life, and he that believeth not shall not see life; but the wrath of God resteth upon him. This is God's line—*faith*. It is positive, inclusive, and sharply exclusive—any man in faith that works by love and purifies the heart, pleases heaven. Inclusive—all who believe; exclusive—without faith it is *impossible* to please God. Can a line be more absolute? Faith in God, in *his* WAY of life, is no trifling matter. Christ and the apostles lay down their lives for this line. Go, preach the preaching I bid thee, is the first and absolute command of heaven to each and all of his ministers. Draw this faith line with all possible powers of logic, rhetoric, and soul-yearning for men to escape from wrath to come.

Here is largely the secret of Moody's power in winning souls. So it was with a Walter, a Nutt, a Clough, a Hathaway, and a host of our early ministers. So it was with an Edwards, a Whitfield, and time would fail to refer to all, who, through faith, preached the word with a positive burning faith glowing in their souls.

This line builds the churches and wins sinners to better lives.

But antichrist says, Nonsense! Give us men who are respectable in their morals between man and man. Give us such men as Mr. Evenbalance; so genial, so tender in community when epidemics rage, when famine comes, when church members quarrel.

Mr. Evenbalance, Mrs. Propriety, and the good moral people, generally, are honest, patriotic, and excellent scientifics. True, they do not profess nor believe in God, but they compare well. This faith line cuts them off as surely as if they were the baser sort. Their goodness is bastardy! The young man claims to have kept the second table of commandments, but had little reverence for the first table. Moral goodness, without faith in God as the motive power, is but as whitened sepulchers—beautiful before men. God does not know them. Man must be born again. The first birth is into the material world; the second is into the spiritual. The material world has food for the flesh; by faith in God, man is born into the spiritual realm where the soul, the spirit, finds food and development in the kingdom of God.

Here lies, in large degree, the difference between faith life and godless morality. The latter is of the earth, earthy; the former is godly, is divine, and opens up all the capacities of man into eternal life.

REMARKS.

We must all see as justification, sanctification, and redemption all turn on faith, that it is the first duty of the ministry to be careful to preach Gospel evidences on which Gospel faith depends. Moses and the prophets, Christ and the apostles, must be preached as the evidences on which that faith that lodges Lazarus in Abraham's bosom and moral unbelief that leaves the rich man "in torment."

All in all, is it not to be feared the ministry devotes too much time on practical subjects? Would not the moral side be stronger and *more* of it if faith in God were made more lively by Gospel evidence—the prime business of the Gospel ministry?

O. J. WAIT.

THE FAITHFUL FEW.

As the minister of Christ's Gospel goes from church to church, he is impressed with the spiritual ardor and Christian zeal of the few and the lethargy of the many. In the church are to be found many who are almost burdens to a live, progressive church. No songs, no prayers, no words of exhortation, no smiles, nothing but groans and frowns; all deep shadows, instead of laughing sunshine. The minister pulls long and hard against the current, but is finally stranded on the huge bars of sanctified laziness. The very presence of the inactive ones is an impediment, a stumbling-stone to those who would come into the church. Remove the lethargy and sinfulness of our many inactive ones and more hearts and minds would be attuned to the life-giving harmonies of heaven.

A lazy man is out of harmony with his God. The pastor may exert all his power to arouse, but all is insufficient to awaken them from their taciturnity. The faithful few are to be depended upon for the motive power of the church, and they alone are the life-giving force to the whole machinery of the church. A big, lazy man on board the ship of Zion for the express purpose of going to heaven without earnest, active Christian work here, is an immoral monstrosity. A review of biblical history

and biography will clearly prove that labor is the thing that brings reward and the approval of God. Dear brother, think of the busy life of Christ, of the apostles and primitive Christians; look at the scars in the palms of the hands and soles of the feet of Christ; behold the wounded side and his tears; listen to his own sweet words of love and invitation; stand at the foot of the cross and observe the last expression of his face; what a busy, suffering life! And then dare you say your life is one of burdens and much hard work?

If there is one thing the Christian world needs to-day more than another, it is a spiritual, God-sent cyclone that will shake the very foundations of our smoldering love, and thereby quicken us into life, so that we may be of service to others and to our loving Father. We need more life in the Sunday-school; more of the parents present who are now remaining at home because too much given to worldly things; more than the faithful few at the prayer-meeting; every Christian should be there. We need more spiritual amens during the preaching services. Oh, how funeral-like our churches are becoming! To shout a fervent amen during the sermon would almost cause a stampede; "a religious crank" would be the decision of the cold, lifeless ones. Give us more tears, more amens, more prayers, more cheerful faces, more words of love, and it will help us in the preaching amazingly. Let us not die before the appointed time. Live! Live! I say, Live! God bless the faithful few, and may he so reveal himself to you, my lukewarm brother or sister, as to "set on fire" your spiritual nature with a zeal to be a Christian hero in the great work of the salvation of the world. May our spiritual Father send a strong tidal wave of life to all our inactive churches, and then we may expect co-operation in the needful things, in the successful prosecution of the Lord's work. "What I say unto you I say unto all, Watch; go work to-day in my vineyard."

R. L. AMBER.

Merom, Ind.

PROHIBITION IN IOWA.

There are ninety-nine counties in Iowa. Already in at least eighty of them there is not an open saloon. There are comparatively few even in those counties where the sentiment of the people is not yet sufficiently strong against rum to strictly enforce the excellent law of the state.

A certain governor of Maine once declared that the prohibitory law must be enforced, even if the state militia might be called out for that purpose. The result was that the stock of rum in the hands of some obstinate saloonkeepers was made to run down the streets instead of down men's throats, and now, with all the bootlegging and dodging of unprincipled persons, only about one-tenth as much rum is sold in Maine as in licensed states of about the same population. The craft of those who cry failure, is in danger.

The other day I saw one of the many saloon criminals whom the governor has pardoned. Not much encouragement to enforce the law, I thought, when a man like this, of whom I did not hear a good word and who is so conscience stricken that he can not look an honest man squarely in the face, should be set free and his fines remitted, after he had been sentenced.

But look again; there is much to encourage. In that same town one of the great shows of the country was exhibiting, drawing hundreds of persons from miles away, but I did not see more than one man whom I suspicioned of being under the influence of drink.

Then I came to Corning, a thriving county-seat where the county fair was running, three thousand tickets thereto being sold one day, but I heard of but one man who was drunk, and saw myself but one other whom I thought to be somewhat so. Though I did not attend either the circus or the fair, I saw the throngs upon the street, and I pronounced them most orderly gatherings in comparison with what I had witnessed in licensed states. A good brother who was two days at the state fair, and where the soldiers' reunion was also held, tells me he did not see a person whom he believed to be drunk.

Remember that Des Moines, where this fair was held, the largest prohibition city in America, enforces the law, governor or no governor, and the result is, it has increased 11,000 in population since the U. S. census was taken a little over a year ago, manufacturers wishing their employees protected by Iowa's common sense law. Dubuque and one or two other cities I might mention where the many foreign citizens (?) seem to create a sentiment that permits the law to be openly violated, have not increased much in population, and, strange to say, some attribute that to Iowa's prohibitory law also. Let them enforce the law and their cities will *grow*. Money that is used for drink can not at the same time put up houses and manufactories. Order and sobriety draw good citizens also. Crime is less frequent here than formerly. One who served as justice of the peace six years, part of the time without the law, declares to me here at Thayer, where I write, that the records will show only about one-tenth as many suits now as compared with the records before the prohibitory law was enacted. Men now have money to pay their debts, and are much more orderly also.

Two months in Iowa, visiting many counties and many towns therein without seeing more than two drunken men and not one open saloon, enables me to breathe more freely than I ever did in licensed states, and I wish to tell the candid truth concerning the workings of Iowa's grand law about which so many false statements have been made. The trouble is with the low grade of some of the citizens, and *not* with the law or with the result when properly enforced. God help every citizen of this state whose eye these lines may reach, to escape being deceived by men who wish an open saloon. God help them to stand by the law.

If the laws against theft and murder are a success, so is the law in Iowa against the saloon. Several persons report the loss of their pocket-books at the state fair. Why not cry down the law against theft?

After two years' experience in Kansas under prohibition and now two months' experience in Iowa, I feel a duty pressing me to emphatically say, PROHIBITION DOES PROHIBIT IT, AND IT BRINGS UNTOLD BLESSINGS TO ANY PEOPLE WHO WELCOME IT! *God open the eyes of all the people.*

ALBERT GODLEY.

THE ERIE CHRISTIAN CONFERENCE.

Its last session was held on September 11th and 12th, about eight miles southeast of Corry, Pennsylvania. There was a good attendance and good interest, and we had a pleasant and profitable meeting. One new church was received, and, by vote of the conference, one young man is to be ordained. We decided to raise $400 during the year for missionary work in the bounds of the conference, most of which was pledged there on the floor. Two hundred dollars of this is to help sustain the Erie mission-work, and the rest is for starting work in some other city at the first favorable opportunity. At the yearly fellowship meeting on Saturday afternoon one hundred and twenty-five witnessed for Jesus, and on Sunday morning we had a very interesting, *good* sermon from Bro. O. T. Wyman. The next session is to be with the church in Erie, September, 1892.

I doubt if this conference ever undertook a better work than the one we are helping to sustain in Erie. I have been well pleased with the reports which I have heard from time to time of that mission-work. All the pastors of that young church have been good, sound men. They are men who have done, or are doing, well in other fields.

When this mission-work was first started I feared it might prove a failure, either by poor management or by having a pastor called "smart" by a certain class of people. The growth is slow; but that is all the better, if it is sound, for we are the more sure of durability. Things most valuable and durable grow slowly. I thought when the work was first begun, and still think, we shall do well if in ten years this church becomes able to meet all its expenses.

This conference is far better off to-day, and stronger and happier with this mission-work to care for, than we would be if we had never undertaken it. The important thing is to be sure we are right, that we are on the Lord's side, and then go ahead and *stick to it*.

I first settled in the bounds of this conference in 1868, and attended its yearly session for the first time an entire stranger to every one in this region of country. Since that time fifteen years have been spent in the bounds of other conferences. Though this conference has not grown much in numbers for the past twenty-five years, yet I can see an improvement which, if continued in the right way, is destined to increase its growth.

ALDEN ALLEN.

JUST TWO FRIENDS.

I've only got two friends on earth,
I owe them both a debt.
No matter what my trouble was
They've never failed me yet;
They lead me to the narrow way,
They draw me from the broad,
They seek for me by night, by day,
My mother and my God.

They never place a stumbling-block
Across my toilsome track,
Nor multiply my many faults
When I have turned my back.
And when I try to find the path
The blessed Savior trod,
They point his footsteps out to me,
My mother and my God.

They are the two that I can trust
Wherever I may be.
Ah, well I know they'll never fail
Or treacherous prove to me!
And yet they do not spare—I oft
Have felt their chastening rod,
Yet, still I put my faith in them,
My mother and my God.

—*Sel.*

THE "FAILURE" OF JESUS.

"We have at times quoted for purposes of strong dissent, certain utterances by the Rev. M. J. Savage. In the following we quote him only to express our profoundest sympathy. Truer words were never spoken or written." Mr. Savage says: "As the supremest example in history, look at the failure of Jesus. He attempted a reform of his country's religion—a movement that should issue in a higher life for the world. But after he had roused his people, and made himself a power from one end of the land to the other, there came a dark day for all his hopes. Seized by the authorities as a disturber of the peace, condemned as a criminal, one dark afternoon he is put to a disgraceful death. Only two or three friends linger under the shadow of the cross as the night falls; and his dying lips echo with a cry of desertion and despair: 'My God, my God, why hast thou forsaken me?' Forsaken he seemed; forsaken he undoubtedly thought he was! The Temple never stood so strong; the priesthood was never more confident; never towered on high with such resistless might the imperial power of Rome. The high priest went to his triumphant sleep, rejoicing that one more disturber was out of the way. Pilate threw off his robes of office and took his ease, thinking that one more fanatic was silenced. A few fishermen and tax-gatherers hid away in an upper room and mourned the death of their hopes, saying to one another, 'We trusted that this had been he who was to have redeemed Israel!' But all the while, high in heaven beyond the sight of men, the scales of destiny were poised; and, in those scales, one word of the Nazarene was seen to be heavier with coming triumph than all the hierarchy of the Jews and all the legions of the empire. The nearer, the lower, the more immediate failure was only the birth-throe of an eternal victory!"—*The Leader.*

VOTE OF THANKS.

The following resolution was adopted by the Executive Committee of the Christian Publishing Association, August 11, 1891:

Resolved, That we express to Dr. T. M. McWhinney our appreciation of and our thanks for the satisfactory way in which he conducted the transfer of the business of the Christian Publishing Association from the old site to the present one, and also for the able manner in which he carried on the regular business of the Association during his short term of office as agent.

C. W. CHOATE, Sec'y C. P. A.

Raise flowers; if only a pot of Mignonette in the window, well attended, it will prove a comfort in lonely hours—a solace in sad ones—a source of interest always. Flowers, by their subtle witchery, call one away from earth and its cares, their fragrance seems the very breath of the angels, and their growth speaks of God. The care of them is alike a physical, a mental, and a spiritual benefit—aye, even means of grace, and so, I say again, cultivate flowers.

Herald of Gospel Liberty.

J. P. WATSON, ... EDITOR.
GEO. E. MERRILL, ... PUBLISHING AGENT.

THE HERALD OF GOSPEL LIBERTY is published every Thursday at the Christian Publishing House, Dayton, Ohio, at $1.50 per year, in advance. Subscriptions for a shorter time will be received at the same rates.

All communications intended for publication in the HERALD should be written carefully, on one side of the paper only, and addressed to the editor, J. P. WATSON, Dayton, Ohio. The editor is not responsible for the opinions of correspondents. Rejected manuscripts will be returned if desired, and stamps sent for return postage. Anonymous articles will receive no attention. The editor indorses no advertisements.

All editorial utterances of a theological nature are to be accepted as voicing the convictions of the editor only. He only speaks for himself in matters of doctrine

All letters on business of the House should be addressed to GEO. E. MERRILL, Dayton, Ohio, to whose order all money orders and drafts should be made payable.

DAYTON, OHIO, OCTOBER 15 1891.

All Pastors are authorized agents for the Herald. Terms, $1.50 per year, postpaid, cash in advance.

All correspondence and communications for the Herald or Sabbath-school papers should be addressed to J. P. Watson.

All business letters, drafts, postoffice money orders, and all matters pertaining to the business interests of the House should be addressed to Rev Geo E Merrill, Agent.

—Our readers will be much pleased with Rev. G A. Conibear's "Prayer-Meeting Talks," and will be glad to know that they are to be continued.

—The next issue of the *American Christian* will be a most interesting number. It will with the rest contain a leading article on "Publishing Interests," by Secretary Summerbell.

—The late Unitarian Conference, held at Saratoga, N. Y., reported a gain of sixty-one churches during the past two years. That was a creditable, and, indeed, a remarkable growth for the body.

—All ministers living in cities where free delivery is followed, should give us their street and number address for our ministerial directory. Please act quickly. Many have aided us in directory corrections. Will not others help, and especially conference clerks?

—It is said that Russia has 240,000 men on the Pruth, and is practicing at pontoon crossing. It is believed that at once, or at farthest, early in the spring, a dash is to be made on Constantinople through the Balkan States. The distance would be only three hundred miles.

—Methodism is most generous toward its foreign mission-work. In seven years it has contributed $6 869 169 46, or $981,309 92 per year. That record need bring the blush to no cheek of the participants in the work. Such generosity deserves the honor it wins and the growth that crowns it.

—*The Andrew Brotherhood* and *The Martha Sisterhood* cards, as prepared by Rev. G. B. Merritt, of Fall River, Mass., and outlined by him in the last issue of the HERALD, are beautiful in design and capital in purpose. We are certain they will largely minister to the growth of his society, and that they will also have wide adoption.

—Springfield and Eaton have secured Dr. Martyn Summerbell for lectures to be given early in December. We are glad to welcome our brother to the churches of the West, and trust his coming will prove of mutual advantage. He has a very attractive list of subjects, and committees wishing to arrange a date with him would do well to apply quickly, as the time he can spend is limited. He may be addressed at Lewiston, Maine.

—The case of Dr. Briggs came very near having a final postponement when called. It was proposed by Dr. Alexander to arrest judicial proceedings, declaring that Dr. Briggs' answer to the categorical questions propounded to him, showed a change in his theological position. To accept his answer and close the case was refused by a vote of sixty-two to sixty-four. The trial for heresy will proceed in ten days from the vote above taken. It will be followed with interest.

—The world has been shocked by the announcement of the death of Parnell, the great Irish leader. Neither the death of Balmaceda nor that of Boulanger had so excited the public pulse. He will be remembered as one of the great men of his nation despite his faults, which the people everywhere denounced. Perhaps the strangest thing of the man was that a Protestant could have so cordial and united a following in Catholic Ireland. Religion counts for less than brains in leadership.

—The Rev. Howard MacQueary has not gone to his *own place* in accepting a call to a Universalist Church. We never heard Universalism accused of denying the divine Sonship of Jesus. The belief of Mr. MacQueary in the pure and simple humanity of Jesus Christ indicated that his place was with Unitarianism. It was not consistent, neither, that he should remain until now a member of the Episcopal Church, and thus with that church affirm a belief in that which it denies. A real consistency would not have waited either for suspension or expulsion.

—A very pleasant occasion was the corner-stone laying at the new Salem Church, near Dayton, on last Wednesday evening. Following our address, Rev. George E Merrill, of Dayton, offered the consecrating prayer. Copies of the Little Teacher, our Quarterlies, Glad Tidings, Sunday School Herald, HERALD OF GOSPEL LIBERTY, sermons of Weston and Harrod, the Holy Bible, and a silver dollar of 1891 were deposited in the box, together with the names of the fifteen charter-members, the clergymen organizing the church, the officers of the church and Sabbath-school, the trustees, and the donor of the very beautiful lot. An hour later, Bro. Merrill delivered an interesting sermon on "Heaven," in the hall of the village. The church will cost about $1,200, and will be dedicated in about six weeks, it is thought.

—An item in the *Journal* of New Hampshire speaks of a visitation to East Andover by the son and daughter of the late Rev. Jared L. Green, who resided at East Andover in 1854–5. By the note we learn that the Elder and wife are both dead, and we obtain a knowledge of the surviving children. Under the ministry of Elder Green we entered the Christian Church at East Andover, and were baptized by him in the beautiful Highland Lake of the village, under the shadow of Ragged Mountain. He was a grand and an eloquent preacher, while tears often fortified his words. Mrs. Green was the most gifted person in prayer to whom we ever listened. A second prayer in a social meeting was no unusual thing with her. The children were bright and promising, and we are not surprised that one is a lawyer in Washington, D. C., and the other a teacher in Newark, N. J. The paragraph was one of great interest to us, and awakens refreshing recollections. The call to preach came to us in their home one prayer-meeting night in June, 1855, from what seemed to us then a miraculous voice, and as such we still accept it.

DISCOVERY DAY SUGGESTIONS.

The New World, though discovered by Columbus, October 11, 1492, was not even dreamed of as such by him. He came and saw the islands southeastward of the North American Continent, and later touched upon the South American Continent, but with the impression that all were parts of Asia. The great explorer discovered, indeed, a new world, but died in ignorance of the fact.

He found that his first discoveries were but islands, but was sanguine of the fact that his final discovery was a continent. Standing at the mouth of the Orinoco River and measuring the vast volume it debouched into the sea, he very wisely exclaimed, in substance: "A river of such wonderful magnitude does not flow from an island; it must have a vast continent behind it." And so it proved. Columbus had looked upon the continent of South America.

The great admiral had sailed on Friday, had made his first discovery of America on Friday (as regarded the land; a light was seen by him Thursday night at ten o'clock, making Thursday Discovery Day), and he safely landed in Spain on the same day of the week on his return voyage. Later, he discovered the American Continent on Friday. These facts, together with those others, namely, that the Mayflower landed at Plymouth Rock on Friday, that Bunker Hill battle was fought on Friday, that Burgoyne surrendered his army on one Friday and Cornwallis his on another, and that Richard Henry Lee read the Declaration of Independence on Friday—all this marks the day as the most fortunate of American history.

Under the auspices of a *Catholic* nation, Columbus set sail for the discovery of the New World, and when at last he had hoisted the flag of his nation upon its shores, he took possession of the vast territory in the name of his Catholic sovereigns, Ferdinand and Isabella. In that bright morning the empire of Catholic Spain was the broadest of all the earth. England scarcely reached beyond her island home, and Protestantism hardly drew a free breath in all the world.

But a radical change was dawning. At the opening of this century, all of South America, all of Mexico and Central America, with large portions of North America, together with the islands of our south Atlantic coast, bowed reverently to the scepter of Catholic Spain, but to-day no part of Continental America, North, South, Central, or Mexican, is subject to Spanish law, and except a small holding by France in Guiana, of the South American Continent, no Catholic nation of Europe wields the scepter over the western continents. It seems like a wonderful fate, or, better yet, a remarkable Providence, that every Catholic scepter should be broken in its reach toward America. France has fared little better than Spain. Canada, to the north, was formerly French and thus Catholic, while our Louisiana Purchase from France, in the early years of this century, dispossessed her of a territory greater than that acquired by the blood of the Revolutionists, which extended from the Atlantic to the Mississippi, and from the Lakes nearly to the Gulf. Since the purchase of Alaska, not an acre of North America north of Mexico is under Catholic control in law.

But other wonderful results have followed the discovery of America. Besides giving cradle room for the growth of Protestantism, affording refuge and rest for the church as John foresaw (Rev. 12: 14–17), it has furnished wide and welcoming gateways to the nations of the eastern world. An assimilating center has been opened to the scattered families of men.

From the days of Babel until the dawn of the seventeenth century, dispersion and disintegration had been the prevailing law. Nowhere were the nations coming together, but everywhere high walls were building and thick walls were being made more inpregnable against assimilation. There was no common nursery in England, France, Germany, Spain, or Russia, wherein the children of humanity could grow to a common manhood.

In good time, however, God put America under English law and language, and then piercing the coast by a half dozen gates, he turned the hearts of the nations toward a common center beyond the sea. Read the magic story of our immigration statistics and see how French, German and Scandinavian, Irish, Spaniard, Italian, Hungarians, Pole, Russian, and Greek, have poured through our gates from the East. They have left law, land, and language behind, and race as well, to find here new laws, a new tongue, a new land, and a new race.

See how our children sail backward in their imaginations along the red tideways of different nationalities in search of their ancestral beginnings. Scarcely one can tell all the racial elements of his own blood. A common channel for the blood of the nations has been found in America. He who made of one blood all the nations, is here transforming again all the nations into one new man.

And as it is with the blood, so it is with the language. True, in New York City business is transacted in eighty different tongues, but the children of those business men will speak a common tongue. Their fathers voice their thoughts in eighty languages, but they all boast themselves Americans with a pride that may not be measured, while their children will no more cling to the mother tongue than to the fatherland. One generation makes the transformation, and when we look into the manly faces of a hundred statesmen, though the blood of twenty nations courses before us, we see but the American and hear but the English voice from his lips.

But not to assimilate the nations in this cradle of liberty in law, language, and blood alone was the will and purpose of God, but also to train forces for

the moral conquest of the world. That one nation born of the nations should be so profoundly in sympathy with all nations as to go forth willingly, zealously, and fraternally toward all lands, bearing to them that one lamp of the Word which may irradiate all darkness and bring the whole world into the embrace of a single fellowship.

Protestant America has gathered into her bosom the fires of an infinite love as they have overflowed from the heart of God, and to bear that love out through all the channels of earth and sea into the homes and hearts of all the families of earth seems naturally her mission. From the rivers to the ends of the earth, she is, through a grand army of missionaries, bearing the banner of the cross and the sweet Word of her God to all peoples, proclaiming meanwhile, "For one is our Master, even Christ, and all ye are brethren."

What more natural thing than that men born from a parentage representing the nations should themselves go back again to the nations, as a younger, fresher, and a more enthusiastic blood? And why should not that Nation which has gathered into her own warm heart the physical life of a world, bear forth again to that wide world so generous to itself, the richer life of the Holy Spirit, through the pages of the Gospel, in the light of the cross and on the wings of an undying, impartial love? A blessed mission has America in the Providence of God among the nations of the earth.

MINISTERIAL MENTION.

REBECCA KERSHNER, Eaton, Ohio, removes to Ansonia, Ohio.

A. F. ISELEY, Shallow Ford, N. C., reports sixty converts and forty-three members at Clover Orchard.

W. R. SPAID, Portsmouth, N. H., has recovered his health. He will not enter school until after an extended tour through the West.

J. G. AND MRS. BISHOP have returned to Dayton from their four weeks' absence in the West. We shall hope to see notes of the trip.

J. P. BARRETT, Raleigh, N. C., at his recent meeting at Antioch, Va., had thirty converts, received to fellowship seventeen and baptized twenty-two.

W. G. CLEMENTS, Morrisville, N. C., reports thirty converts and twenty members at Wake Chapel, and eleven converts and three members at Morrisville.

N. G. NEWMAN, Norfolk, Virginia, witnessed in his special meetings at Providence thirty conversions and received eighteen members, the eighteen also being baptized.

E. H. JARRELL, Randleman, N. C., reports thirteen converts and seven baptisms at Mount Union, and in all during the conference year on his work eighty-three conversions.

J. W. BARRETT, Franklin, Va., recently witnessed ten conversions at Franklin and received five members, while in his meeting at Union eight professed faith and six united with the church.

M. HARBOD, Dayton, Ohio, has removed to Plain City, Ohio, and takes charge in part of his pastorate of former years. This is a deserved compliment. After so long a residence in Dayton, he, with his family, will be greatly missed here.

AGENT'S NOTES.

ONE HUNDRED AND SEVENTY-SIX

Christian Hymnaries have been ordered thus far. Don't delay your orders. If you wish only a sample copy, send in your order now, and it will be recorded and filled in the order received.

INQUIRIES

About teachers' Bibles are coming in. A pleasure to answer. A sale will be a delight to the purchaser as well as to myself.

BOOK AGENTS.

"Are you going into the subscription business?" asked the editor as he read in my teachers' Bible advertisement, "special inducements to agents." And I nodded. HERALD readers know this is the way we *say yes* to Bro. Watson. And why not go into the subscription book business? Is it not worthy of our House to help put into the hands of our clergy, superintendents, teachers, and other working members a Bible containing the helps that years of the ripest Biblical scholarship have provided? I went years without one of these Bibles, and look back now with deepest regret over the matter. When finally a friend placed one in my hand, I saw I had been blindly groping after many inexpressedly valuable helps in my work that here were placed before me.

DEBTLESS BUT NOT DRAGLESS.

In letters I am told I have a good chance to succeed, because the House is out of debt. This is true and it is not true. No one can demand money of the House for back debts. Years ago, however, in the wisdom of those in charge of our publishing interests, stock was sold, the interest to be paid in the House's publications. This is a constant drag upon us. From $300 to twice this amount is paid yearly in the publications of the House. All see the drag if not the debt. I hope to succeed. The past experience of the House should teach me how to succeed even with this weight; but success or non-success, the people should know of this drag.

A PUBLISHING HOUSE.

A house of bricks and mortar I refer to. When the building on the corner of Main and Sixth streets was sold, many thought our "House" about to give up the ghost. There are houses and there are houses. A pile of brick can never be a publishing house for a religious people. Are a set of buildings a "college?" What do we send our children to college for? For education. The college that develops our boy or girl we bless. Now, it makes little difference to us whether the buildings are imposing or non-imposing, whether the buildings are mostly stone or brick, whether the college is in debt or out of debt. It does make a difference to us whether our boy is caused to know and drilled into readiness to secure knowledge. The "college" that does this is a college. But one says the colleges that do these things best are those having good buildings, fine libraries, beautiful campuses, etc. As a general thing this is so. But what brought the commodious and elegant material surroundings? The work of the college in developing the powers in the youth. So the first work of a publishing house is to issue literature, to send forth a paper strongly proclaiming our principles, to print a Sunday-school literature helpful in illuminating God's Word, and to furnish the best books the world has produced. This is the first work. It is being accomplished. The House hires its press work done only. All type-setting is done by ourselves. Facilities for furnishing books were never so good as now. Any one in doubt may try us.

AN EARNEST REQUEST.

Any one knowing of a Christian preacher not taking the HERALD is requested to send the name to this office on a postal, that I may personally labor with such an one.

TWO ANTHEM BOOKS.

Strickland's Anthems sell for $5 per dozen, single copy postpaid for 50 cents. Crown Anthems, compiled by W. A. Ogden, sell for $4 per dozen, or a single copy postpaid for 40 cents.

OVER TWO HUNDRED EXTRACTS TO OUR KNOWLEDGE

Have English journals made from the first page of the HERALD during the last three years. Frequently is it said that the first page is worth the price of the paper.

THE CHRISTIAN SUN,

Whose rays are not confined to the Southland, appreciates the editorial matter of the mother of religious journals, as is evidenced by copious extracts the last few weeks.

IT NEVER GROWS OLD.

What? The Quadrennial Book. Its value will increase with the years. Let no one get the impression it is a hastily prepared copy of the routine business attended to at Marion. It is a complete record of that grandest gathering of the Christians, but it is more, too. It will be valuable even after the next one appears. Don't be afraid, brethren, that you will get a musty book because you did not order at once. Send on now. Let churches make up clubs.

A DONATION.

Sister Crockett generously remembers the House with a twenty dollar bill. Many thanks.

IT IS A HARD THING

To drop old subscribers, but I have no alternative. I think the trustees were wise in adopting this rule. The old way was a demonstrated failure. The new way can not be worse. Soon I will give some figures showing the comparative amount of money received under each system.

REWARD CARDS.

Our Sunday-school reward trade is increasing. Fifteen cents brings a package of samples and prices; twenty cents a larger package of samples.

GATHERED JEWELS NO 2

Continues popular with the Sunday-schools. The Higginsport School has just ordered four dozen. Other orders to this House indicate large prosperity on Elder Garoutte's charge.

GEO. E. MERRILL, Agent C. P. A.,
Dayton, Ohio.

PRAYER-MEETING TALKS.

GOD'S RECOGNITION OF HUMAN PRAYER AND EFFORT.

By many who view the prayer-meeting from the outside, it is considered as an uninteresting and uninviting place, monotonous and dull and useless. Even to many of those who attend, it does not possess the interest which might be expected from the import of its existence. The attendance is rather through a pressure of duty. Prayers are offered with but little of the expectant element, and the chief satisfaction at the close is that of a duty done. There is not enough of hope and trust and joy in the prayer-meeting. Much of this may grow out of the lack of conscious answers to our prayers and fulfillment of past hopes. As we come together, if there is a faltering faith, if there are downcast hearts, if only a feeble interest, let us remember the message the angel was commissioned to carry to Cornelius, saying, "Thy prayers and thine alms are come up for a memorial before God."

My friends, there is no real prayer to God that is lost; there is no true aspiration of the soul going out to the Eternal which is useless. That prayer you offered in this place forty, twenty-five, seven years ago for your pastor, for the revival of truth and righteousness, you may have forgotten, but it is not forgotten with God. That petition that went forth from your soul many years ago, as in your closet or busied about your daily duties, you thought of your boy exposed to the snares and temptations of the world, and your heart went out to God for him, has not lost its force, though it may seem to you that your boy has not felt its influence. Though it may seem monotonous and insignificant for a few to be coming together so often and so long, not a single meeting out of the many hundreds, not a single prayer out of the many thousands offered is lost or useless. God takes notice of every word addressed to him; he recognizes every act done in his name. They go up to the presence of the Eternal Father, they are a memorial, a testimony, a record of what is done. Opposite the name on the "Book of Life" an inscription is made. That Word for the Master, that dollar you gave, that hour you spent cleaning the church floor, that errand you ran in the interest of the Lord's cause, that vote for righteousness' sake; all the self-denial for the helpless, for men, and the church, from the beginning until now, that God has taken note of, and is laid up to your account. No real good is ever lost. Virtue never dies. There is no forgetting with God. The reward will come. He is not unmindful of the labor of love. Though you may not see him, your prayers will be answered. Every aspiration after God brings the soul nearer to him. Some day some angel will assure this to you, some Peter, a messenger sent from God, of which you may not know and in a way that you may not have conceived of, will reveal it all to you. Have we been praying for something long and often, and it has not come? Let us add to the memorial. Have we lost interest in prayer and the prayer circle? From this assurance let faith be intensified. Is it hard to articulate our petition? The Spirit catches it even when on the lips, and carries it to the throne of heaven. The prayer you offer now will go to the Eternal presence, the word of comfort and help you speak will be treasured in the presence of your Father and in the hearts of your brethren.

God is working now to answer the prayers of his people. The forces of the universe are being managed to contribute to the welfare of the faithful and good. Hence, let us continue praying, and rejoice in the privilege. G. A. CONIBEAR.

A DECISION.

There has been received from Rome an interesting decision that settles a somewhat famous matrimonial controversy: "William Grant and Mary Ridley were married in Bridgeport by a Methodist minister. The bride was a Roman Catholic. Six children were born to the couple. In the meantime Grant joined the Roman Catholic Church. Subsequently the man and wife separated; and after a divorce had been obtained in the courts, Grant married again. But he wanted to secure an ecclesiastical divorce; and so he applied to the church authorities, claiming that his first marriage was not binding because it was performed by a Methodist minister. The case was tried before a board over which Bishop Hughes, of Hartford, presided This board decided that the first marriage was valid. An appeal was taken to the archepiscopal tribunal in Boston, which reversed the first decision. The case was carried to Rome for final decision. And that final decision sustains the first decision, that the marriage was valid."

Grant is in an awkward predicament. The civil court says he is free; the ecclesiastical divorce he can not get. Rome acknowledges the validity of a marriage where the ceremony was performed by a Protestant minister of the Methodist Church. *Exactly.*

D A. LONG.

Our Mission Department.

HOME, OR CHILDREN'S MISSION.

Will not each child in all our Sunday-schools send at least one dime annually for the Children's Mission?

Older persons should pay as the Lord gives ability for Home Missions, all doing something. Large sums are needed. "They that sow bountifully, shall also reap bountifully."

Mrs. C. E. Long, Yellow Springs, Ohio, is treasurer of the Woman's Home Mission Board, to whom all moneys from local Woman's Home Mission Societies should be sent.

Send all personal and miscellaneous contributions direct to the general secretary and treasurer, J. G. Bishop, Dayton, Ohio.

Missionary Funds.

Report for July and August of funds received for the Woman's Board of Home Missions:

Amount at last report	$ 3 00
July 14th, Mrs. A. E. Alkire, Yellow Springs, Ohio, the one-dollar plan	1 00
July 14th, Miss Lula Alkire, Yellow Springs, Ohio, the one-dollar plan	1 00
August 21st, W. B. H. M., of the Eel River (Indiana) Conference, Mrs. Etta Ross, treasurer	25 00
August 26th, Ladies H. M. S. of the York Christian Church, Mrs. Etta A. Moulton, treasurer, York Village, Maine	7 70
August 29th, Western Indiana Conference, Mrs. Mollie Akers, treasurer	12 60
Amount in hand	$ 50 30

CARRIE E. LONG, Treasurer.

Yellow Springs, Ohio.

We are glad to see even so good a report as the above from our Woman's Home Board. I trust this board and all its auxiliaries will renew their diligence, their efforts, in raising funds for this line of work. The doors are opening, the calls are increasing all the time. During the past week we have urgent calls for help in Georgia and the Chickasaw Nation.

Receipts since last report, $5 25

Bertha Lambert, of Capron, Illinois, sends $2 for the Children's Mission, which she has collected. Well done for Bertha.

Oscar Strait, of Elroy, Ohio, sends $3 25, collected at the Teagarden Church. Thanks to all.

J. G. BISHOP, Secretary of Missions.

Des Moines, Iowa, October 3, 1891.

FOREIGN MISSIONS

"Go ye into all the world and preach the Gospel to every creature."—[Jesus. If all can not go, all can keep the spirit of the command by helping to send others.

Will you not give SOMETHING each year in support of the Foreign Mission-work of the Christians? Those who are able should give largely, for "the field is the world." Matt. 13: 38.

Local Foreign Mission Societies should remit quarterly to Mrs. Mary J. Batchelor, New Bedford, Mass., treasurer of the Woman's Foreign Mission Board; personal contributions, legacies, bequests, etc., should be sent to the general treasurer, Dayton, Ohio.

Receipts for the week, $16 80.

Ada A. Swank, of the Virginia Valley Conference, sends $7.80, and Miss Agnes Flammer, of Covington, Ohio, sends $9 00 for Foreign Missions.

The following quarterly report of Bro. Rhodes shows an encouraging condition of our Japan mission. Surely the Lord is blessing our efforts in that far off country. The field is wonderously opening up to our missionaries and their helpers. Will our people furnish the means that this work may go on? Let none of our churches fail to take the Foreign Missionary collection, and *oh, do make them as large as possible!* And, in addition, if any are moved to supply any of these special wants that Bro. Rhodes mentions, do so, "as to the Lord," and the Lord will reward you.

J. G. BISHOP, Secretary of Missions.

Des Moines, Iowa, October 3, 1891.

TOKIO, JAPAN, August 31, 1891

To J. G. Bishop, Secretary:

Dear Brother,—The following is my report for the quarter ending to-day:

Sermons preached, 24; other meetings held, 8; Sabbath-school sessions attended, 14; baptisms, 5; number tracts distributed, 1,430; hours of teaching theological students, 45; hours of teaching other workers in the country, 32

I have spent six weeks of July and August in the northern field, and visited the three central points, and arranged to open a fourth field with Wakayanagi as the center. Our first candidate for ordination was ordained on August 19th at Ishinomaki. Taken all in all, I think the work is looking more favorable, considering that there is very great opposition to Christianity from the Buddhists throughout the empire. By the addition of the fourth field our northern work takes in all the important towns on both sides of the railroad for a distance of forty-five miles, and includes five of the six railroad stations, the sixth being only a hamlet of less than fifty houses, and with one exception we now occupy all the important towns on the Kitakamikawa, or Upper North River, for a distance of nearly sixty miles from the sea.

We need especially at this time $25 00 to publish an edition of Summerbell's Christian Principles, also three or four copies of a history of the Christian Church, also a few copies of the revised New Testament, better yet, the revised Bible, also as many sets of lesson pictures as we can get. (We have seven Sunday-schools and will soon have eight.) Also two small organs, which cost $15 00 apiece, and form a good help in church work.

Yours faithfully,

H. J. RHODES, Missionary.

Mrs Toki Watanabe.

Mrs. Toki Watanabe was born February 25 1870 and is the eldest daughter of Tokusaburo Ariwara Her home has been in Tokio. She was educated in the common schools of Tokio, and in private classes she studied sewing, knitting, organ music, Chinese music and English. She joined the Presbyterian (Union) Church in July, 1888, and was employed as a teacher in a girls' school from April, 1889, to February, 1890; was married to Mr. Watanabe in April, 1890, and has since taught in the public school in Ishinomaki.

Mrs. Watanabe received baptism from myself in July, 1890, and is in every way worthy of her husband. Her abilities as a teacher and worker are far above the average, and she is enthusiastic—a rare quality among Japanese women. She very commonly, at the time of service, goes to the door and urges the people to come in, and in her own home is a most intertaining hostess. The first organ, for which I have received money, will be under her charge, and I feel sure it will be well used.

H. J. RHODES.

WEST RANDOLPH, VT. October 3, 1891.

Report of treasurer of Woman's Board Foreign Missions of New York Eastern Christian Conference for the period June 6th to October 3, 1891:

June 6th, Balance in treasury	$ 28 65
" 28th, Mrs. Seely, Pine Plains, N. Y.	5 00
October 3d, Mrs. G. W. Morrow, West Randolph, Vermont	5 00
October 3d, M. Society St. Johnsville, N. Y.	1 58
Balance in treasury October 3, 1891	$ 40 23

SUSIE E. MORROW, Treasurer.

Our Home Department.

The Crew of the Polaris.

Do you remember the extraordinary experience of those eighteen persons composing a part of the crew of the Polaris, dispatched by the U. S. Government in the summer of 1871 on a trip to discover the North Pole? How they were strangely separated from the ship on October 15 1871, high up in latitude 81° 38″, longitude 61° 44″, and thrown with a few provisions, some guns, ammunition, and a small boat upon the ice, and where, less than 500 miles from the Pole, they commenced one of the strangest voyages ever taken by man? Such a trip on a "God-made raft," as the leader styled it, as no person on earth before or since ever took and survived to tell the tale? Just how it happened, and how they fared; the suffering, the peril by ice, cold, and hunger; the hair-breadth escapes, and final deliverance, was related by Captain George E. Tyson in thrilling words.

They were on an ice-floe twenty or thirty feet in thickness, but constantly thinning, for a period of 187 days, from October 15th till April 30th; right through the rigors of an Arctic winter and the gloom of an Arctic night, with the thermometer from 20° to 40° below zero, and so down to the freezing of the mercury; no sun for months, no fire, no light save a little burning seal oil, no fuel, no bed but the ice and the few skins of animals they killed; no houses but huts of snow, no compass, the winds blowing with hurricane fury, the ice cracking around them and often right under their frail huts, tossed from floe to floe, tormented with fear and anxiety, nearly starving often for food, compelled to live on frozen seal and bear meat eaten raw, and the hungry men tempted to cannibalism; still drifting, drifting, drifting, down southward through Baffin's Bay, fifty or one hundred miles distant from land, past desolate, inhospitable shores, during six and a half months of dreary days and nights a distance of 1,500 miles until rescued April 30, 1872.

The astonishment of the civilized world when this strange voyage was heralded knew no bounds. Old experts in Arctic adventure were incredulous. They declared it "impossible," "ridiculous." Hundreds flocked to see the party on their return to the United States. People could hardly be convinced of the truth of the marvelous story. The company had increased to nineteen when Captain Bartlett of the seal ship Tigress took them off the ice; for, strange to say, there were several women and children in the group, and a babe was born on the voyage! "The misery of that fearful drift," says Tyson, "will haunt me so long as memory endures."

But how did they subsist? It seems nothing less than miraculous. Captain Tyson appears to have been a Christian—perhaps the only one present—as well as a brave, cool, hardy, resolute man. Had it not been for his wise leadership all would have perished. Again and again in his narrative he puts his faith on record thus: "I trust in God to bring us through." God surely did. In the very auroras he saw the flashes of a divine power, and caught hope from their strange fires. "Our little ice-craft," he once wrote, "is plowing its way through the sea without any other guide than the Great Being above." Hundreds of huge icebergs were often all about them; once they dashed against their frail ice-craft, threatening instant destruction. They escaped and drifted on and on. They would get nearly out of food, when Providence would send them just in time a few seals, or birds, or a bear, which was perhaps eaten raw, and the warm blood drank as a luxury. "Thank God," the captain would exclaim, and put his grateful words on record. When their piece of ice was broken up so that but a single acre remained, he wrote, "A kind and merciful God has thus far protected us, and will, I trust, yet deliver us."

Their experience of hardship the last month was dreadful. The ice would crack, and grind, and roar like an earthquake, filling all with sleeplessness and alarm. The sea would rage, the winds were terrific. "God alone knows what we suffer," wrote the captain, "no pen can describe it. God's will be done!"

Such trust was rewarded at last. As one ice cake

would break up, they would traverse the tossed sea in their boat to another. Only made to carry eight persons, these eighteen souls were often launched in that blessed boat. On its preservation life depended. Sometimes the ice would snap and move asunder, leaving them on separate pieces. Gales swept furiously, the sea ran high, they were wet, cold, and getting weak and worn out. The night of April 19th and 20th beggars all one's imagination of supreme icy horrors. The elements raged in their might. From 9 P. M. to 7 A. M. the men stood and held the boat from washing away from their now little piece of ice; cold waves dashed chunks of ice against their limbs; darkness and gloom reigned through the awful hours. None spoke a word. Morning broke. "Man can never believe, nor pen describe the scene we passed through; surely, we are saved by the will of God alone," wrote the believing leader.

But now there was no food. The merciless sea had swallowed all. They were bruised, wet, weary, hungry. "God will send us some food," wrote Tyson. In the afternoon while starvation stared all the party in the face, an Arctic bear, much farther south than usually seen, and totally unlooked for in that low latitude, roamed towards the unfortunates, was discovered, and instantly shot. They shouted with joy. "God has sent us food," says Tyson.

In one more week they were rescued by the Tigress. Once on board and safe, a gale of three days' duration, exceeding in savage fury all that had been previously experienced, swept over that cold sea. All on board the vessel were of opinion that had this sorrowful company then been on their ice floe they would have gone down before its power, with no survivor to tell this strange story. Says our Christian hero, "He that guided us so far was still all-powerful to save!"

I have never read of so fortunate a deliverance from danger and death. I said fortunate; may we not call it providential? Surely, on the ocean and on the land God is "mighty to save."—*Selected*.

Conference Minutes

Southern Pennsylvania.

This conference convened in its eighth annual session with the church at Gapsville, Bedford County, Pennsylvania, Thursday, August 13, 1891, at 2 o'clock P. M. The last president, Rev. Mason L. Sipes, called the meeting to order. Devotional exercises by Rev. John H. Barney.

Minutes of last session read, and approved by striking out the word "required" and substituting the word "advised" in resolution compelling ministers to hold communion service four times a year.

The president-elect, H. P. Williams, took the chair with an appropriate speech. At this hour Revs. Dr. J. W. Lawton, of New York Western Christian Conference, and P. W. McDonald, of Ohio, were introduced and invited to seats to give counsel and participate in our deliberations. Each responded with an appropriate speech.

The following committees were appointed: On ministry, divine service, roll, statistics, Sabbath-school, publication, temperance, education, and auditing.

Revs. Joseph Barney, John H. Barney, Mason L. Sipes, James R. Logue, and David M. Rush answered to their names, William H. Shaw being away to school.

Conference adjourned until Friday morning 8 A. M.

SECOND DAY—MORNING SESSION.

Prayer by Rev. Joseph Barney. Rev. W. H. Schuyler, of the Presbyterian Church of Everett, was introduced and welcomed.

Committee on Statistics submitted the following:

Antioch, Buck Valley, Black Oak Ridge, Cedar Grove, Gapsville, Jerusalem, Mount Union, Pine Grove, Rock Hill, Ray's Cove, Tonoloway, Tatesville, and Union Memorial churches reported 577 members, 57 additions, 32 lost; paid missions, $28.27; contingent, $13 00; salary, $401 88; scholars in Sabbath-schools, 665; officers and teachers, 103; money paid, $127.93

SANSOM MEARKLE, Chairman.

Voted, that the place of holding the next annual Sunday-school Convention be changed from Clearville to Pine Grove, Bedford County, Pennsylvania.

Committee on Divine Service submitted the following:

Thursday night, P. W. McDonald; Friday, 10:45 A. M., W. H. Schuyler; Friday, 4 P. M., Dr. Lawton; Friday, 7 P. M. Dr. Lawton; Saturday, 10:45 A. M., P. W. McDonald; Saturday, 4 P. M., annual address, Dr. Lawton; Saturday, 7:30 P. M, Dr. Lawton, subject: "Chalk Talk, or the Signs We Hang Out;" Sunday, 9:30 A. M., Dr. Lawton; Sunday, 2:30 P. M., Dr. Lawton; Sunday, 8 P. M., John H. Barney. A. K. BOTTENFIELD, Chairman.

Adjourned until 2 P. M.

AFTERNOON SESSION.

Prayer by Rev. M. L. Sipes. Auditor's report accepted. Report of Standing Committee accepted.

The Committee on Roll reported the following ministers in good standing:

Mason L. Sipes, John H. Barney, James R. Logue, Joseph Barney, and David M. Rush.

PHILIP CLARK, Chairman.

Report of Committee on Publication:

We recommend that the churches of this conference patronize our Publishing House at Dayton, Ohio, and also the office of the *Christian Sun*, Raleigh, N. C., when securing literature for their homes and Sunday-schools.

M. L. SIPES, Chairman.

Report of Committee on Sabbath-schools:

We hail with pleasure the growth and prosperity of the Sabbath-school in our land, and urge the churches in the bounds of the Southern Pennsylvania Conference to the continuance of the school wherever practicable twelve months in the year.

J. H. BARNEY, Chairman.

Adjourned until Saturday morning 8 A. M.

THIRD DAY—MORNING SESSION.

Prayer by Rev. John H. Barney. The report of Committee on Education was received and approved:

That in this present age of moral and intellectual light and progress of enterprises, we concede to the spirit of the age, and recommend that the ministry of the Christian churches would acquire as much of an education as they possibly can; at least that they should understand the science of the English language. The definition of the term preaching is teaching. How can any one teach a school without an education? Paul tells Timothy to study to show himself a workman approved unto God, that need not be ashamed, etc. The Christian Church has its institutions of learning—Antioch of Yellow Springs, Ohio; Stanfordville, of New York; Union Christian College, of Merom, Indiana, etc. We would recommend to the Southern Pennsylvania Christian Conference that your new men who may hereafter aspire to the work of the Gospel ministry attend one of the schools named in this report, and fit and prepare themselves for work. P. W. MCDONALD, Chairman.

On motion, the following officers were elected: A. K. Bottenfield, president; Rev. James R. Logue, vice-president; D. S. Mearkle, secretary; S. H. Karns, assistant secretary; Wilson McDaniel, treasurer; John S. Morris, Henry Bennett, and Sansom Mearkle, Standing Committee.

Voted, that the next annual session be held with the church at Rock Hill.

Committee on Temperance reported as follows:

WHEREAS, The liquor business, that is to say, the importation, manufacture, sale, and use of alcoholic beverages, has come to be the most wide-spread and grievous evil of our age and country; and, whereas, it is, unquestionably the most gigantic foe to all human interests, sacred or secular, existing without a redeeming feature or excuse, always—altogether and everywhere—a stenchful nuisance and destructive curse, creating discord and breeding crime, blasting character, wasting fortune, breaking hearts, ruining homes, corrupting the bodies and damning the souls of men; and, whereas, it is plainly a Christian duty, and should be esteemed a Christian privilege to stand with Christ our Master, and for God our heavenly Father, in the interest of human redemption; therefore,

Resolved, That the Southern Pennsylvania Christian Conference, an organized factor of the church of Jesus Christ, record itself as the radical, uncompromising foe of the liquor business.

Resolved, That we, as ministers and members of said conference, do hereby most solemnly and unreservedly pledge ourselves in the presence of God and one another to labor earnestly for the cause of temperance against the liquor traffic, denying the right and opposing the effort of Christian civilization to protect, regulate, control, or give respectability to this iniquitous business by any system of license, high, medium, or low.

Resolved, That to secure permanent prohibition of the liquor business, we bring to our aid and give to the cause every right and power and privilege of our manhood, our Christianity, and our citizenship; that, while we recognize the importance of moral suasion and education, we also insist on the outlawry and total destruction of the drink curse, through constitutional amendment and statutory legislation.

J. W. LAWTON, Chairman.

Approved. Adjourned. Preaching at 10:45 A. M.

AFTERNOON SESSION.

Devotional exercises by Rev. J. W. Lawton.

Rev. M. L. Sipes was chosen to deliver the next annual address; his alternate, David M. Rush.

A vote of thanks was extended to the members and friends of Gapsville and vicinity for their unbounded hospitality during our stay with them.

A vote of thanks was tendered Dr. J. W. Lawton for the able manner in which he delivered the annual address.

On motion, conference adjourned to meet at Rock Hill on Thursday, at 2 P. M., before the third Sunday in August, 1892.

H. P. WILLIAMS, President.

D. S. MEARKLE, Secretary.

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NOTICED
THE
ADV.
"Teachers' Bibles?"

Marriages.

DAY—WOOD—Married, in the parlor of W. W. Bagby, in Hamersville, Ohio, and by him, W. H. Day and Mary Jane Wood, September 28, 1891, both of Brown County, Ohio.

WILHELM—FISHER—Married, at the residence of the bride's uncle, Williamsport, Ohio, September 13, 1891, by G. C. Hill, John Wilhelm and Myrtle Fisher, both of Williamsport, Ohio.

ALKIRE—MORRIS—Married, at the residence of the bride's parents, Mount Sterling, Ohio, September 21, 1891, by G. C. Hill, T. S. Alkire and Bessie Morris, both of Mount Sterling, Ohio.

Obituaries.

MAHALA HUBBEL departed this life December 31, 1890, of consumption, near Cynthiana, Indiana, aged 37 years. She was the wife of Elmer Hubbel, and second daughter of Sister Nancy and Amos Wilkinson. Sister Hubbel had seven children, leaving four, one a precious flower. She was converted and baptized under the labors of Elder Jacob Waymire, at New Liberty Church, about the year 1870. She was conscious to the last; said she saw two little angels. "They have come to take me home." She leaves a sorrowing mother and a kind husband and brothers and sisters. Services by D. M. Shoemaker at Wilkinson Chapel. A FRIEND.

JOHN S. MEISKY died September 15, 1891, at his home at Millville, Henry County, Indiana, aged 76 years, 11 months, and 23 days. He was born in Lancaster County, Pennsylvania, September 23, 1814. He with his family lived in Pennsylvania until March, 1876, when they moved to Henry County, Indiana. He leaves his aged companion, three brothers, four sisters, two sons, and two daughters and many grandchildren to mourn their loss. He was the father of ten children, of which six have gone before. He was a kind and loving husband and father. His sons were in Pennsylvania. His daughters were here to share in the care of their parent with his companion and one brother. He was ready and willing to go to his Father. He exemplified his belief and profession in his daily walks through life, securing the confidence and esteem of all who knew him. Funeral sermon at the Christian Church in Millville by

GEO. W. JOHNSON.

AMOS WILKINSON, of Cynthiana, Indiana, was born December 18, 1836, in Gibson County, and departed this life February 18, 1891, of congestion of the bowels after a brief illness. He was conscious of his serious condition and approaching dissolution. About two months before his demise he had attended the funeral of his son-in-law (Bro. Shaw), and about eleven days after this he was present at the funeral of his daughter (Mahala). Then about six weeks later the pale horse and its rider called for the father. And he said in dying that he felt that he would see Willie and Mahala, when inquired of as to his hope. Bro. Wilkinson was married June 29, 1848, to Miss Nancy C. Pruitt, by Rev. T. B. McCormace. This union was blessed by ten children. All lived to be of age, but since, three have passed over. He united with New Liberty Church, near his home, some sixteen years ago, under the labors of Elder Shoemaker. At the time of his death he was 54 years and 2 months old. Services at the Wilkinson Chapel by Rev. D. M. Shoemaker.

A FRIEND.

LOUISA SHAW was born November 27, 1837; was married to William B. Young March 22, 1855. There were born to them four sons and one daughter, of whom three sons and one daughter still survive. She was left a widow April 4, 1866, and was married to Urias Shaw December 17, 1868, by which marriage one son and two daughters were born, all surviving. She was again left a widow February 10, 1889. Died September 16, 1891, aged 53 years, 9 months, and 19 days. The funeral services were held at Shawnee Chapel, near Newark, Ohio, and were conducted by the writer. Sister Shaw was a kind and good mother, a good and obliging neighbor, and a good worker in the church of Christ, where her influence was felt for good. The friends need not mourn as those without hope, for she has, beyond a doubt, gone to rest. I have received three of her children into church fellowship since I have been here, and all are now on their way to the better land. May the dear Lord ever protect them and bring them at last to the home of the soul. C. M. HAGANS.

MRS. B. A. MARSH died August 23, 1891, aged 77 years, 11 months, and 24 days. Betsey Ann Peck was born August 31 1813, at Burlington, Otsego County, N. Y. She taught several terms of school and was then married to Austin Holdridge, January 24, 1835. They came to Michigan in 1836, and settled in Ray, Macomb County, where one son and two daughters were born. In 1846 they moved to Oakland County. During the war Mr. Holdridge died, his daughters having died previously. Her son being in the army, she was left alone to mourn and to manage a large farm. She was married to Elisha Marsh in 1876, and moved to Kansas. After his death in 1879, she returned to Holly, Michigan, where she has since resided. She has endured the hardships and trials of a pioneer life, and the loss of dear and dear friends. She was baptized by Elder Cannon, and had been a member of the Christian Church over fifty years, and of the Holly Church over thirty-eight years. She was dearly loved and faithfully sustained the church of her choice. She had a strong constitution and has been healthy and very active all her life, giving a cheerful word and a helping hand to every one. She went about doing good. On Saturday night she retired as well as usual, but Sunday morning she was ill, and a doctor was sent for; when he arrived she was dying, and quietly passed to her reward at 9:30 A. M. Her countenance in death was beaming in sweetness. Her sudden death was a shock to the whole community, and to the Holly Church the last pillar has fallen and only a few braces are left. She was chosen to fill the office of deaconess a few years ago. Our two deacons have passed away within two months. She leaves one son and six grandchildren, one brother, and two sisters to emulate her virtues, MRS. J. E. SHIELDS.

Gleanings from the Field.

MAINE.

Palmyra.—The Maine Eastern Christian Conference held its 53 l annual session with the Christian Church at Palmyra Village, September 22i-24th. This conference is composed of 35 churches, 26 ordained ministers, and four licentiates. All business matters connected with the conference were transacted with dispatch and harmony. The attendance through the entire session was large, and the reports from the various churches show quite an increase of membership over that of last year. Indeed, the past year has been one of prosperity for this conference. Death has made sad inroads in both clergy and laity, removing from our midst the Rev. Bros. Whitney, Dargan, and Baker, appropriate sermons in memorial of whom were preached at the present session. Revs. Reed, Hancock, Webster, Thomas, Howes, and Shurtleff spoke to the people to good acceptance. Twenty-one ministers were present through the session, all taking some part in the work. .....Rev. O. J. Hancock, pastor of the Christian Church in Corinna, assisted by "Bailey's Praying Band," is holding a series of meetings in that place with most pleasing results. Many have already chosen the "right way," and the work still goes on, and much interest is manifested.....Rev. J. W. Webster, pastor of the Christian Church at Newport, has baptized several converts within the past few weeks, and nine of them have united with the Christian Church. Bro. Webster should feel much encouraged at the prosperity which has attended his labors since he accepted the pastorate of that church.....A nice and commodious house of worship has been built by the Christian people of Hermon the past summer. It is now nearly completed and out of debt, and will be dedicated in connection with a quarterly meeting to be held there October 16th-18th. All are invited to attend. Hermon Church is alive and a working body, as the result of their labors testify.—C. M. JEWETT, October 7 h.

NEW HAMPSHIRE.

Walpole.—I see by the HERALD that Bro. John A. Goss, of Manchester, N. H., has resigned. I am sorry for the church that he has done so. Bro. Goss is one of our hard-working ministers. He is a grand Gospel preacher, an excellent pastor, a safe counselor, and a good singer. I have known Bro. Goss for 20 years; during that time he has had three pastorates in three different cities, and the churches have grown in every city where he has been pastor. I know nothing of his plans for the future, but the church is to be congratulated that secures him for a pastor. He is right in the prime of life, and has an estimable woman for a wife. Such a family would be a grand acquisition to any community. There are some churches in New England without pastors at the present time. The church in Millbridge, Me., needs one of our best ministers. Somebody must do solid Gospel work there or our loss will be seriously felt. They have a first-class house of worship, and are now building a large vestry; but they have no pastor.—H. M. EATON, October 6th.

OHIO.

Milford Center.—In the beginning of the fourth year, in view of other calls, I resigned the pastorate of the "church" at Milford Center, September 27th. Our labors of more than three years with this people have been very pleasant indeed, and under the blessings of the Lord have been fruitful of much good. Ninety accessions with the church in every way built it up. May the great Head of the church send to this dear people the right man to carry forward the good work. God bless the "church" at Milford Center shall be my prayer. .....By invitation I occupied the pulpit of the Troy "Christian Church" September 13th and 20th, and on the 23d I received a call to the pastorate of the church. Taking the call under advisement, I again preached to them Sunday, October 4th. To-day, October 6th, after two weeks' careful and prayerful consideration, and believing the voice of the members of the Troy Church will have the Lord's approval, I have accepted the call and will begin my labors with this well-known, loyal Christian people at once. We ask the prayers of all the brotherhood, that the blessings of God may attend our efforts and make them effective of great good.....Sunday, September 27th, by invitation, I had the pleasure of preaching to the good people of Greenville. We were greeted with larger congregations. Unsolicited by me, they extended to me a unanimous and urgent call to their pulpit. It would have been a great pleasure to me to serve such a warm-hearted people as I met at Greenville. I am therefore sorry to inform them by to-day's mail (October 6th) that I decline their call, to accept the Troy Church. The Lord send this dear people such a pastor as they are worthy of—the very best.—G. W. SHANE.

INDIANA.

Goshen.—In answer to the good brother's inquiry, "Am I mistaken?" in the HERALD of October 1st, I will repeat, The primitive church was unnoticed for the first century A. D. I said, "Josephus wrote the latter half of the century, and never mentioned Christ or his church." And now I leave it for the brother to prove that he did. I have looked at what is in Josephus' book, many times, but it is very doubtful whether he ever saw the note. Will the good brother tell us what Philo said about Jesus or any other writer of the first century?—J. J. COPELAND.

Portland.—All delegates designing to attend the State Conference which convenes in our city October 20th, will please notify me at the earliest practicable moment, that provisions for their entertainment may be made. The people of our city desire and expect all delegates to be present at the opening exercises and remain until the final benediction is pronounced. All visiting brethren or messengers from other organizations please notify us, and arrangements for them will also be made. Please direct all letters, etc., to Rev. Fred Stovenour, Portland, Jay County, Ind.

Graysville.—The program of the Indiana State Conference will consist of lectures, sermons, addresses, and discussions. We are not able at this time to particularize, but the "heads" of each of the departments will give an address. Sermons from able clergymen will be preached; lectures from Prof. Bell, Rev. B. Long, Prof. DeVore, and others. Invitations are extended to President L. J. Aldrich, of U. C. College, aside from other duties, to favor the conference with a lecture on "Foreign Lands." A cordial invitation is extended to all the ministers and brethren of the state to be present also. Bro. George E. Merrill, agent of the HERALD and others of Illinois and Ohio, are invited to attend with us. The conference will convene Tuesday, October 20th, at 2 P M., at Portland, Jay County, Ind. Come, brethren, one and all, for we are anticipating an excellent time.—JOHN T. PHILLIPS.

Muncie.—I left home August 12th to attend the Eel River Conference in behalf of the school at Franklinton, N. C., where I met a number of strange brethren and sisters in the flesh, but not strangers to the blessed Master. Saturday morning we had a glorious social meeting; many of the old fathers and mothers told of the goodness of that God who had shielded them all along life's pathway. They were not tired of the way yet. This was encouraging to the younger disciples. I presented the claims of the college as best I could, and all seemed very much interested. The collection resulted in (cash and pledges) $15.85, with the promise of some to do more in the future. The session proved very pleasant; everything worked in harmony and Christian love. Thence I went to the Western Indiana Conference at Jamestown, and there presented the claims of the college, and raised $11.05 in cash and pledges, with the promise from some to do more in the future. I then met the Ministerial Institute of the Miami Reserve Conference at Clarktown, Ind. I found many good, warm-hearted Christian friends at that meeting, and raised $6 09. This good people are laboring under some embarrassments, but will come up out of the wilderness leaning on the arm of their beloved. Our next move was to the Eastern Indiana Conference, held at Winchester. On our way we stopped off with the Jefferson Church, near Upland, Ind., in company with Sister Vinson. This people were doing a good work, and are loyal to the mission cause. They have taken a new start along this line. I left one of our mission-boxes to be used in the church for mission money—a good idea for other churches to adopt. They gave us 77 cents, and are going to send clothing and other necessary things to the school. At the conference there was a large attendance. Before presenting the work of Franklinton, the conference made arrangements to assist a noble young man at school, who wishes to prepare himself for the ministry. I thought that was a Christian act. I obtained $4 14. From the conference I went to Harrisville, attended their prayer-meeting, and told them some things about the school, and received $1 from each of the following persons: Sister Anna Coats, Bros. Davenport and Broomfield. This church is a live church. I came back to Muncie, and there met with a good colored preacher of the Baptist denomination, and he and his good wife each gave 20 cents for the school. They were from North Carolina, and knew all about what I told them, and were glad to help with their mites. I went from Muncie to the Eden Church. The church is alive to its best interests. They gave $1.70 for Franklinton. I go now to the Miami Reserve Conference, near Tipton, Ind., where I will report further.—B. O. HAYS.

MICHIGAN.

Portland.—I joined with the pastors of the village in a temperance meeting at the M. E. Church on Sunday evening. The tobacco habit, as well as the liquor habit, came in for its share of censure and condemnation. When we see boys 11 and 12 years old smoking cigarettes on our streets, we think the time has come for us to "lift up our voices like a trumpet" against this debasing and growing evil.....The funeral of Mrs. Nancy Loyd Farman will be attended in Portland this afternoon. Mrs. Farman and her family were formerly regular attendants at our church in Belding. She died in Marshall.—D. E. MILLARD, October 6th.

Britton.—Tuesday, September 22, 1891, in Ridgeway, Mich., at David Coryell's home, the ninetieth birthday of his mother was celebrated. None of the company enjoyed that day in greater cheer and brilliancy than Grandma Coryell. She is the mother of 10 children, seven sons and three daughters; four sons and two daughters are still living; also 38 grandchildren and 42 great grandchildren. This was an interesting meeting, made so by a mother remarkably preserved in all her powers of body and mind at the golden age of 90, in the presence of three sons and two daughters; also a few grandchildren and great-grandchildren. Horace Carpenter and wife, of Ann Arbor, were of the company. He is a brother of the aged matron, and of the age of 86 years. He came to Michigan with his sister and her husband, Andrew Coryell, from York State in 1826. After a well-prepared dinner had been enjoyed by all, during the passing afternoon hours all appeared to be most cheerfully entertained in each other's society, but none were more happy in witty and brilliant remarks than Grandma Coryell. Before any had left for home she made sure that all gathered into the house, and requested her pastor to read from the Bible and pray. After prayer, leading in remarks, she spoke of how thankful she was to meet with them thus, one who had entered religious life at the age of 13 years, and having so closely followed her Savior. All who have known this aged sister believe her to have been faithful in her exemplary life. It is not to be thought strange that religion should be the principle theme of her old age. In the early days of their settlement in Michigan, they were identified in church work with the Presbyterians. When the first Christian Church of Ridgeway was already organized, under the labors of Elder Samuel Bradshaw, they and others of their religious belief were strangely curious about the views of this new sect called Christians. Having a family growing up to be men and women, they of course went, like others, to hear Elder Bradshaw, and were becoming interested in the preaching. Sister Coryell said to her husband, "I wish you would go and see that the children are not led astray." He went, and took his seat by the door. On returning home he was asked about what he heard, and replied, "He preached the Bible." Then this mother went and heard the preaching, and it was but a short time until parents, sons, and daughters were brought into this new church, and followed Christ in baptism. Thus the word preached was obeyed, and of the membership in the First Christian Church of Ridgeway (also the mother church of the Christian Connection in Michigan) none have been more faithful in its support than Esther and Andrew Coryell. While Andrew Coryell but a few years ago laid down the cross for the crown, his companion still lives with that same faith in the cause of Christ and love for the church that has had her support, by her presence, prayers, and means, for over 40 years.—JAMES WRIGHT.

KANSAS.

Stafford.—As the chosen evangelist of the Southern Kansas Christian Conference I am now in the field. Held some meetings at Prairie Center School-house, in Pratt County. The congregations were large and the interest good. By request of brethren of different denominations, I have consented to hold a series of meetings at the above mentioned place, commencing the first Sunday in November. May the Lord help us in the work. I hope to see more fruit gathered this year than last. Ministers, brethren, and sisters, will you do all you can for the prosperity of our Zion?—M. P. JULIAN, October 6th.

NORTH CAROLINA.

Graham.—The meeting at New Providence, Graham, N. C., which commenced on the second Sunday in September, closed last night, October 21. Rev. C. J. Jones, D. D., of Norfolk, Va., was with us after the first eight days, and remained till the close of the meeting. Dr. Jones did all the preaching after his arrival, and to those who have had the pleasure of hearing him, it is useless for me to say that his preaching was of the highest order and accompanied with good results. Dr. Jones won for himself a warm and loving place in the hearts of this people. Time can not estimate the results of this revival; eternity alone can tell. There are streams of love set in motion which will flow on and on for good after this generation shall have passed away. There were, according to our best knowledge, 161 who came forward for prayer, and of that number three were at the altar when the meeting closed. This does not include the many in the congregation who said, Pray for me, but did not come forward. One hundred and fifty, we believe, found the Savior, and possibly many more that we do not know of at this writing. There were quite a number who found Christ between our services, and in this way we think some have become satisfied that we have not heard of as yet. Last night, October 21, there were 26 who united with the church. The doors of the church will be opened again Sunday, and the ordinance of baptism administered. God be praised for the work he is doing in our midst. Just before we closed on Friday night the congregation joined in singing "God be with you," and as Dr. Jones said good-by, many hearts swelled with emotion and tears flowed down many a cheek as we thought we all would never, no never, meet again here below.—P. H. FLEMING.

ILLINOIS.

Farmer City.—The beautiful and commodious edifice at Prospect was fully dedicated to Almighty God and his Son Jesus Christ last Sunday. While the weather was very unfavorable because of rain and cold, preventing those from a distance, yet those present were determined, and Bro. Martin says that surely Bro. Harris surpassed all previous efforts, and so manipulated affairs that all claims were provided for, and now they (Martin and Sister Miller) are holding a series of meetings. God give them the victory is our prayer.....Bro. Patterson supplied at Urbana to good acceptance.....Bro. Ealey reports very favorably from Prairie Hope.....We are at Newton, and the State Conference is in successful session. —G. W. DRAPER, October 8th.

INDIANA.

Mellott.—The dark-winged messenger of death has again invaded the sacred precincts of Rev. Henry Passage's home, and borne on his wings his beloved son Charles. It does seem that the trials of Bro. and Sister Passage are almost more than they can endure. A family of five bright-eyed children, one daughter and four sons, cheered their home four years ago. First to bid adieu to earth was William A., aged 20; second was George, aged 22; and third Charles E., who expired Friday morning, October 2d, aged 21 years. Cut down in the morn of manhood; the family has the sympathy of our brotherhood everywhere.....Sister Mary, wife of Bro. Albert Philpott, of Freedom Church, is lying at the threshold of death in consequence of typhoid fever. .....Rev. J. T. Phillips will, the fourth Sunday in November, conduct the dedicatory exercises that are to set apart a house of worship to God and his Son Jesus Christ, Rev. G. W. Rippey, pastor, near Bement, Ill. Bros. Phillips and Simons recently preached in the city of Evansville, Ind., Bro. Phillips in an M. E. Church and Simons in a Disciple Church. The brethren are very confident that good results would accrue to us as a people there, under proper management.....Rev. Silas Mosteller, of Fontanet, finds time for work twice each Sabbath in the Sunday-school. He is also making preparation for active evangelistic work in the country round about him, ere he goes into the regions beyond.....Rev. I. H. Earl last Sunday united in marriage Mr. S. B Henry and Miss Minnie Lane.....We have not heard from Independence and the work at that point since conference; hope, however, the good people will keep an eye on the main chance.....Rev. F. M. Click is holding the fort at Scotland, and Rev. J. T. Phillips has gone to his assistance this week to gather recruits in the army of the Lord. And now everybody for the State Conference. Those who, as ministers, fail to attend are required to be represented one dollar's worth anyhow.—R. H. GOTT, October 8th.

Conference Minutes.

Merrimac.

The Merrimac Christian Conference met according to previous notice with the Christian Church at East Grafton, N. H., Thursday, September 10, 1891.

Called to order by the president, Bro. J. H. Rowell, who read the twenty-third Psalm; prayer by Rev. T. G. Moses. So few members and delegates had arrived that it was voted to adjourn until 9 o'clock Friday morning. A social service followed.

SECOND DAY—MORNING SESSION.

After a praise service, conference was called to order at 9:35 o'clock. Reading of Scripture by the president; prayer by Bro. Bailey.

The minutes of last session were read by the secretary and approved.

Voted, that visitors be invited to participate in our deliberations.

The report of the treasurer was called for, read, and approved.

On motion, a committee of three on nominations was appointed, consisting of Deacon W. W. Chase and Elders T. G. Moses and Edward Francis.

The reports from the churches, as prepared by the secretary; also reports from Sunday-schools, were presented and approved.

Reports were received from only 10 churches, showing as follows: Additions, 25; dismissed, 16; deceased, 13; present number, 532.

Imperfect reports were at hand from nine Sunday-schools, showing the number of pupils in the schools to be 406; officers and teachers, 85; average attendance, 340; money raised in the schools, $205 16.

On motion, a committee of three laymen on the ministry was appointed, consisting of W. W. Chase, H. E. Houghton, and Eben W. Mason.

Ordered, that a committee be appointed on resolutions, and the following were so appointed: Bro. Moses, Sister Hannah Walker, and Sister Rowell.

Bro. Moses, as a representative of the New England Christian Convention, made a report of the doings of that body, and urged loyalty to the regulations of the denomination.

On motion of T. G. Moses, adjourned till 2 o'clock.

AFTERNOON SESSION.

Conference met as per adjournment, with the president in the chair. Prayer by Deacon E. W. Mason.

The Committee on Nominations submitted their report, embracing the following for officers for the ensuing year: President, John H. Rowell, of Franklin; vice-president, Frank G. Dickerson, of Hill; secretary and treasurer, W. S. Morrill, of South Danbury; executive committee, E. H. Wright, of Hill; Deacon Willard W. Chase, of George's Mills; and Wells W. Walker, of South Danbury.

The report was adopted, and the persons named therein elected for the ensuing year.

On motion, adjourned to the call of the chair, to give time for the Woman's Missionary Society to hold its session.

THIRD DAY—MORNING SESSION.

After a praise and prayer service conference was called to order by the president at 9:45 A. M.

The Committee on the Ministry submitted the following report:

We would recommend to the fellowship of this conference and all Christian churches the following ministers as worthy of their confidence and support: E. H. Wright, John Young, Lorenzo Bailey, James R. Phillips, W. S. Morrill, T. G. Moses, Jehiel Claflin, A. H. Martin, A. Kidder, J. E. Bruce, Mrs. Martha H. Bruce, and Edward Francis.

W. W. CHASE,
H. E. HOUGHTON,
E. W. MASON,
Committee.

A resolution of thanks:

Resolved, That the thanks of this conference are hereby extended to the church and society in Grafton for their hospitable entertainment.

The Committee on Resolutions reported the following resolutions:

I. On united action.

Realizing the necessity of unity in action in all of our conventions, conferences, and churches in responding to the calls for general denominational work; therefore,

Resolved, That the Merrimac Conference will require the ministers located with its churches to take a collection each year for missions, home and foreign, for education, for secretary's office, and send the amount to Rev. J. J. Summerbell, 2120 West Norris Street, Philadelphia, Pa.

Resolved. That any minister neglecting to comply with the above resolution, shall be called to answer why he failed so to do by the president of the conference when in annual session.

II. Biblical School and the press.

WHEREAS, Many of our churches are destitute of preaching, and, whereas, there are not men to fill our vacant pulpits; therefore,

Resolved, That we pledge ourselves as a conference that the collections taken for education in the different churches ought to be increased, and that we will encourage and aid worthy young men and women to attend the Biblical School to prepare themselves for the work of the Gospel ministry.

WHEREAS, The public press is one of the efficient aids in the education of the public mind; therefore,

Resolved, That we recommend to our people our publications—the HERALD OF GOSPEL LIBERTY, *Christian Monthly, Spirit and Life, Christian Sun*, as papers and magazines worthy of their patronage and a place in their homes.

III. Temperance.

The blackest stain upon our National character to-day is the liquor traffic, being the direct cause of nearly all the crime committed in our land, laying larger taxation upon the people to support and punish the paupers and criminals it produces, causing poverty, wretchedness, and woe in all communities; therefore,

Resolved, That the Merrimac Christian Conference would record its disapproval of the entire liquor traffic; that we pledge ourselves to do all in our power to suppress this giant evil, both with voice and action.

The report of the Committee on Resolutions was accepted, and the above resolutions unanimously adopted.

W. S. MORRILL, Sec'y.

REMARKS.

The attendance of members and delegates was small, but the social meetings were interesting, and the preaching services were well attended, and the session was regarded as one of our best.

W. S. M.

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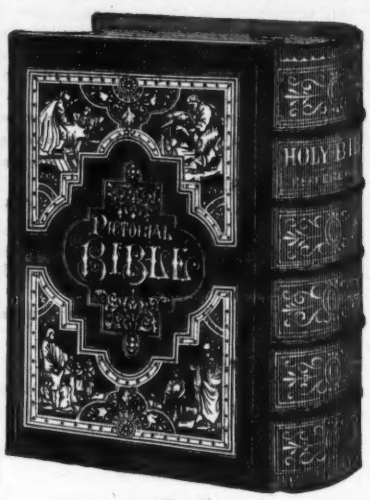

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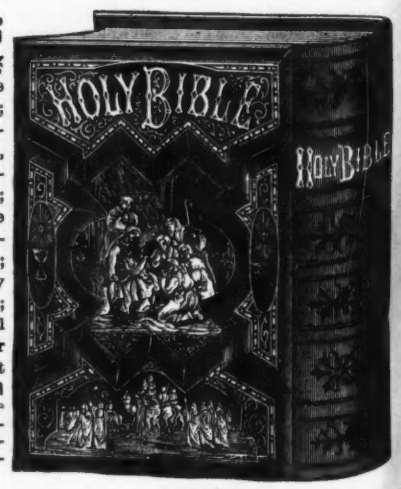

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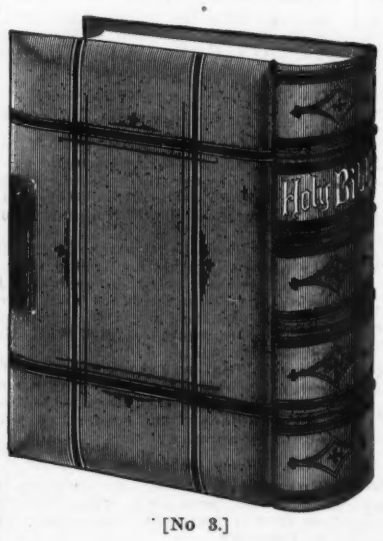

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Conference Notices.

NORTHERN KANSAS.

The Northern Kansas Christian Conference will convene in its 13th annual session with the Meredith Christian Church, Cloud County, Wednesday, October 14, 1891, at 10 A. M. Annual address by Elder T. C. Benson. Meredith Church is eight miles due west of Miltonvale, where those coming by rail will be met with conveyance on Wednesday, the first day of conference; from the north in the morning and from the south in the evening. Those coming later will please notify me by card. It is desired that there be a full attendance. All are invited. Come in the spirit of the Lord.

ELWOOD COATE, Sec'y.

Meredith, Kansas.

IOWA UNION.

The Union Christian Conference (Iowa) meets in annual session with the Oakland Christian Church, six miles north of Columbus Junction, Louisa County, Iowa, on Thursday, at ten A. M. October 15th. Annual address Wednesday evening before. Arrangements will be made to meet the accommodation train on the Rock Island and the passenger trains at Cove, on the B. C. R. R., on Wednesday. Those desiring to be met at other times at either place will please write in time to H. Ramer or Wm. Van Horn. As the meeting is out of the way of other conferences, it is desired that there should be a large attendance from abroad as well as at home.

L. FOSDYCE.

SOUTHERN OHIO.

The Southern Ohio Christian Conference will convene in its seventy-first annual session in the Christian Church at Pricetown, Ohio, on Saturday, October 17, 1891, at 10 o'clock A. M. Rev. C. F. Park will preach the evening preceding, and the annual address will be delivered by J. F. Burnett. The usual subjects will be brought before the conference by the department secretaries as follows: Education, Rev. C. F Park; Missions, Rev. R. H. McDaniel; Publishing Interests, Rev. C. L. Singer; Sunday-schools, Rev. W. W. Bagby. Visiting brethren are cordially welcomed. Church clerks failing to receive blanks will please notify the secretary.

C. W. GAROUTTE, Pres't.

J. F. BURNETT, Sec'y.

NORTHEAST MISSOURI.

The 11th annual session of the Northeast Missouri Christian Conference will be held with the church at Bible Chapel, Pike County, Missouri, commencing Thursday, October 15, 1891, at 10 A. M. sharp. Ministers and brethren of other conferences are invited to attend. Those who can attend address R. J. Trower, Curryville, Missouri, or W. P. Chamberlain, Estes, Missouri, and you will be met with conveyances at Curryville, on the C. & A. R. R. The president is to deliver the annual address; S. T. Noel, alternate. Come one; come all. Come in the spirit of the Master.

O. P. WHEELER, Pres't.

W. P. CHAMBERLAIN Sec'y.

WESTERN PENNSYLVANIA.

The Western Pennsylvania Christian Conference will meet on Thursday before the third Sunday in October, 1891, at 9 o'clock A. M., with the Haydentown Church, Fayette County, Pennsylvania. A. J. KIBLER, Pres't.

A. S. SEERE, Sec'y.

ROCKINGHAM.

The next annual session of the Rockingham Christian Conference will be held with the Christian Church at Rye, N. H., commencing Thursday, October 15, 1891, at 10 A. M. A full representation and report is desired from the churches, Sunday-schools, and the ministry. A cordial invitation is extended to all. Meetings will be held over the Sabbath.

W. B. FLANDERS, Sec'y.

Amesbury, Mass.

SOUTHEASTERN KANSAS.

The Southeastern Kansas Christian Conference will convene in the Christian Church at Lane, Frank in County, Kansas, Wednesday, October 14, 1891, at 2 P. M. Each minister and church clerk is earnestly requested to report in full to the conference. Blanks will be mailed to all; if any one fails to receive them they will please send to the secretary for them.

A. KEEN, Pres't.

J. H. VLIET, Sec'y, Altoona, Kan.

SOUTHEASTERN MICHIGAN.

The annual session of the Southeastern Michigan Christian Conference will convene at the First Christian Church of Richfield, Lucas County, Ohio, on Thursday, Friday, Saturday, and Sunday, October 22, 23, 24, and 25, 1891. The regular session will open on Thursday morning at 10 o'clock A. M. It is earnestly requested that each church belonging to the conference will send or bring the ten cent fee per capita of members; also church and Sunday-school reports. Let every minister, deacon, and delegate be present at the first roll-call and remain until the last benediction. All coming from the East and West stop at Sylvania, Ohio, on the old road, where teams will convey them to the church on Thursday and Friday mornings.

SCOTT THOMPSON, Pres't.

JAMES R. SMITH, Sec'y.

OHIO STATE CHRISTIAN ASSOCIATION.

The next session of the Ohio State Christian Association will be held in the Christian Church at Yellow Springs, commencing on Wednesday, November 11, 1891, at 10 o'clock A. M. The department secretaries will be expected to be present at the opening, and be prepared to properly represent their work. They are as follows: Secretary of Missions, Rev. W. P. Chase; Relief, Rev. G. B. Garner; Sunday-schools, Rev. G. R. Mell; Publishing Interests, Rev. S. S. Newhouse; Education, Rev. H. Y. Rush; Finance, Rev. Albert Dunlap. The following committees appointed at the last session will be expected to report at this one, namely: Re-incorporating the Association, Revs. A. Dunlap, Mills Harrod, W. J. Warrener, B. R. Long, G. R. Mell; Perfecting the List of Life Members, Revs. A. Dunlap, Mills Harrod; Revising Constitution of the Association, Revs. A. Dunlap, Mills Harrod, W. J. Warrener, B. R. Long, G. R. Mell; To Carry out the Recommendation of the Committee on Deeding Church Property, Revs. D. A. Long, A. Dunlap, H. J. Duckworth; To Canvass the City of Columbus with Reference to Organizing a Church There and to Solicit Funds for the Purpose of Building a House of Worship, etc., Revs. Mills Harrod, H. J. Duckworth.

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Church Notices.

The next meeting of the New Hampshire Benevolent Society will be held in the Rye Christian Church, Friday, October 16th, at 3 o'clock P. M. J. A. HAINER, Sec'y.

The next Erie Christian Quarterly Conference will be held with the church at Beaver Center on October 17th. Meetings will begin on Friday evening and hold over Sunday
B. MASON, Pres't.
A. ALLEN, Sec'y.

The thirteenth session of the Broome County Christian Quarterly Conference will convene with the Christian Church at Hooper, commencing Friday evening, October 23d, and continuing over the Sabbath. A full delegation from each church is requested to be present to make this an interesting session.
WM. G. RIDER, Sec'y.

The Executive Board of the New York Southern Christian Conference will meet at the Christian Church at Binghamton, Broome County, N. Y., on Thursday, October 19, 1891 for the purpose of electing three trustees of said conference, and to transact such other business that may come before the board. By vote of conference at its 39th annual session held at Glen Aubrey, N. Y., September 19, 1891. J. H. VANATTA, Sec'y.

Visiting brethren and delegates coming to the Southern Ohio Conference by rail will come to Lynchburg, Highland County, and get off, where conveyances will be in waiting to Pricetown. All coming by rail will please notify Wm. H. Hopkins, Lynchburg, Ohio, by October 10th so he will have ample time to make all arrangements necessary for their accommodation. Come with your hearts full of the love of Christ and good will toward men, and we will help you and be blessed together.
WM. H.

The Ministerial Institute of the New York Central and Western Conferences will convene at North Rush, Monroe County, N. Y., Friday, October 16th, at 10 A. M

PROGRAM.

"What are the signs of a healthy church?" Rev. I. J. Willmarth; "The New Birth," Rev. T. N. Davis; 'Helps and Hindrances to the Spread of the Gospel," Rev. J. W. Wilson; "Hindrances to Ministerial Usefulness, and their Remedies," Rev. John H. Carr; Sermon for Criticism, Rev. E. R. Wade; "The Resurrection (Rev. 20: 5-6), what is it, and when does it occur?" Rev. J. W. Lawton; "Have we accomplished our mission?" Rev. E Jones; "How to make our Churches self-sustaining," Rev. E. C. Livingston; Question Box, if there is time. The institute will be followed by a quarterly meeting Saturday P. M and Sunday. There will be preaching Thursday evening. It will be important for persons attending, to reach North Rush on Thursday evening, in order to be present at the institute on Friday, as the trains leave Rochester very early in the morning and late in the afternoon. By order of committee. D. W. MOORE.

The Rhode Island and Massachusetts Ministerial Association will meet with the First Christian Church at Swansea, Mass., Tuesday evening and Wednesday, October 13 and 14, 1891.

PROGRAM.

Tuesday, 7 P. M., praise service; 7:30, lecture: Travels in Palestine, Rev. A. A. Williams, Lynn, Mass. Wednesday, 10 A. M., devotional service; 10:15, paper, The Books of the Bible; Whence came they? Rev. G. B. Merritt. Fall River, Mass; 11:15, paper, Conditions under which Biblical Promises may be claimed, Rev. C. A. Tillinghast, Providence, R. I.; 12:15, recess for dinner. 1:30 P. M, devotional service; 1:45, business; 2, paper, How far shall the Bible be an Authority in Daily Life? Rev. Earl C. Fry, New Bedford, Mass.; 3, sermon, the Bible as a Source of Inspiration and Comfort, Rev. B. S. Batchelor, New Bedford, Mass; 4, business and adjournment; 7 praise service; 7:30, sermon, Rev. J. P. Marvin, Rockland, R. I. Carriages will be in waiting at Cole's Tuesday, for trains leaving Bowenville 5:59 P. M., and Providence at 6:35 P. M. On Wednesday, for trains leaving Bowenville at 8:24 A. M and 12:29, and for trains leaving Providence at 7:45 A. M.; 9:55 and 12:40
J. MCCALMAN, Pres't.
LESTER HOWARD, Sec'y.

The Ministerial Institute of the W. I. C. Conference will meet with the Garfield Christian Church at Garfield, Montgomery County, Ind., at 2 P. M., Tuesday, November 10, 1891. The following is the program: Tuesday P. M., opening address by F. P. Trotter, followed by a social service led by Deacon Hiatt. Wednesday A. M., "Restoration of the Jews," by J. S. Maxwell; "Relation of the Christian to the Temperance Cause," by W. G. Voliva and M. W. Baker. Wednesday P. M., "The Necessity of an Educated Ministry," by A. D. Woodworth and E. A. DeVore; "An Exposition of the first six verses of Romans 13," by A. J. Akers. Thursday A. M. 'Co-operation in Christian Work," by J. T. Phillips and L. W. Bannon; "Seed time and Harvest," by P. J. Baker and Henry Passage. Thursday P. M., "Woman's Foreign Mission Board Work" presented by Sister R. Kenyon. Friday A. M., "The Spirit of Intolerance," by J. H. Voliva and N. Quick; "What is Christian Character?" by E. D. Simons and F. M Click. Friday P. M. devoted to the Sunday-school work. It is hoped that each Sunday-school in the conference will represent itself through its superintendent or some other person selected for that purpose.
D. POWELL,
J. S. MAXWELL,
SILAS HIATT,
Committee.

The Southeastern Ohio Assembly of Christians and Ministerial Institute will meet in annual session with the church at Shiloh, Vinton County, Ohio, commencing Thursday, October 22, 1891, at 10 A. M., and continue until the work of the session is finished. All members and ministers laboring as pastors of churches in the bounds of the assembly are expected to be present and participate in the discussion of the following topics: Example of prayer as given in Matthew 6: 9-13; Education of the ministry; Why should we educate? Course of reading: its effect on the ministry; Oration on the books in the first year's course of reading adopted by the assembly; Christian Church literature: why it should be read by the ministry; Church music: how shall it be conducted that the church may get the greatest good? Pulpit drill on reading and manner; Parliamentary drill 30 minutes forenoon and afternoon each day. There will be also to arrange and adopt a second year's course of reading to be taken up by those who have completed the first year's reading. Shiloh is four miles from Hamden Junction, on the B & O. R R. Those coming by rail will find conveyance at Hamden Junction on Wednesday (21st) afternoon and Thursday (22d) forenoon Conveyance returning to Hamden at the close of the institute "Come, let us reason together." By order of the Executive Committee.

Conference Notices.

MICHIGAN.

The next session of the Michigan Christian Conference will be held at Belding, commencing Wednesday evening, November 11, 1891 Special program of exercises will be arranged, and an interesting session is anticipated.
E. MUDGE, Conference Sec'y.

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